REVEALING
THE TRUTH

Shi'a method of prayers; Salat

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Contents

1. Introduction

Some ignorant Nawasib who have forgotten the hereafter in Shia hatred often misinform their naive followers about the Shia way of Wudhu and Salat and tell them that Shia way of worship have no basis and evidences and they have initiated such ways by themselves. In this article we shall seek to prove the correctness of the Shi'a method of Wudhu and Salat and for this purpose we have relied (unless stipulated otherwise) on the authentic works of Ahl'ul Sunnah.

2. Ablution (Wudhu)

2.1 The disagreement about performing ablution and washing the feet

The procedure of Wudhu has been simply explained in the Qur'an. Surah Al-Maida's verse 6 states:

"O you who believe! When you rise up to prayer, wash your faces and your hands as far as the elbows, and wipe your heads and your feet to the ankles;"

Shi'a and Sunni scholars agree that four steps are obligatory in Wudhu, rest of the steps like washing hands; mouth and nose (thrice) are desirable. The obligatory part has been explained in the above stated verse. If we just go through this verse, we find that this verse contains three parts. In the first part the believers have been addressed that when they stand up for prayers, the second part states about the body parts that have to washed and the third part states about the parts which need anointment or rubbing. Let's see the translation of the above verse (again):

"O you who believe! When you rise up to prayer, wash your faces and your hands as far as the elbows, and wipe your heads and your feet to the ankles;"
Transliteration of Hafidh Farman Ali

After addressing the believers, the body parts which are to be washed, have been mentioned after "FAGHSULU" and the parts which need ablution have been mentioned after "WAMSAHU". This is an extremely clear verse and really easy to understand.

2.2 The Shi'a-Sunni disagreement regarding Wudhu

The Shi'a-Sunni disagreement on Wudhu, is over the last part of this verse. The Shi'a belief it clearly stipulates two body parts that are ordered to be washed during Wudhu, have to be washed, and the two body parts that are ordered to be wiped, that are the head and feet. The Shi'a translation of the verse has been cited above. We shall now present the tranlierations of Sunni scholars. Sheikh ul Hind Maulana Mehmood ul Hasan (Late) translates this verse as follows:

"O Believers! When you get up for prayers, wash your face and hands till elbows, and wipe your head and feet up to ankles."
Translation of the Qur'an by 'Shaykh ul Hind' Maulana Mehmood Ul Hasan, printed in Lahore

Another Sunni commentator, the grand scholar and the Prophet of Deobandis, Maulana Ashraf Ali Thanvi translates this verse as follows:

"O Believers! When you are about to stand for prayers, wash your faces and hands along with your elbows and pass your hands over your head and also your feet up till ankles."
Translation Maulana Ashraf Thanvi, Page 171, published by Sheikh Barkat and Sons Kashmiri Bazaar Lahore, printed in 1954

This was the initial translation by Thanvi (Late), but a later edition published by Sheikh Barkat and Sons Kashmiri Bazaar Lahore has altered the translation to read:

"O Believers! When you are about to stand for prayers, wash your faces and hands along with your elbows and pass your hand over your head and also (wash) your

feet along with your ankles"
Translation of Qur'an, Maulana Ashraf Thanvi, published by Taj Company.

Sunni commentators often add the word **'washing'** in brackets in order to prove their belief.

2.3 Analysing the Arabic grammar on wiping the front of the head and the feet in this verse

The Ahl'ul Sunnah argument is that Allah (swt) has said **"Wamsahu Baraosekum"** in the Holy Qur'an, which indicates that the whole head should be wiped.

If this was indeed the case then what was the point in placing **"Ba"** before **"Raosekum"**? They try to escape by saying that this addition is necessary in order to ensure compliance with the Arabic grammar, but then we would like to ask that can **"Masah"** not be used without the word **"Ba"**?

Hundreds of traditions can be found in Hadeeth books where **"Masah"** has been used without **"Ba"** being placed after it, like **"Wamsahu Raosekum and Wamsaho Arjalikum"**.

"Masah" has been used without **"Ba"** in many Ahadith and some are quoted by Allama Ali Muttaqi in Kanz-ul-Ummal in volume 5 on pages 85, 96 and 97.

Allamah Waheed-uz-Zaman Khan states:

"And wipe your head that much which can be termed as anointment. In Imam Malik's view the whole head should be wiped and the same has been adopted by Ahl-e-Hadith."
Tafseer-e-Waheedi, page 144

The Ahl'ul Sunnah try to relate the word **"Faghsalu"** with **"Arjalikum"** by claiming that there is an under-stressor in the later word, hence they come out with the translation that the feet should be washed, ignoring the fact that the word **"Faghsalu"** is at the beginning of the verse and that is only concerned with the washing of the face and the hands. It is indeed very unfortunate that our critics are prepared to oppose Allah and Islam in their enmity towards the Shia.

Allama Waheed-uz-Zaman states:

"Some have recited 'Arjalikum' with an upper-stressor and some have recited with an under-stressor, both the pronunciations are correct and repeated (Mutawatir). When recited with an upper-stressor the washing of the feet is proven and when recited with an under-stressor wiping of the feet is proven, coupled with correct and reliable Hadeeth it is proven that the Holy Prophet (s) used to wash his feet. Once the Prophet (s) saw a few people performing ablution with their heels left dry and said to them that the heels would be destroyed with the hell-fire. In another tradition it is said that once a man performed ablution but left a fingernail-size spot on his feet dry, the Prophet (s) asked him to go and perform the correct ablution. Ibne Abi-Layla says that all the Sahaba agreed upon the washing of feet and it is impossible that they would have adopted the washing of the feet had they seen the Prophet (s) wiping them. Even then the Imamia say that the feet should be wiped. It is reported from Ibn Abbas that in ablution two limbs are supposed to be washed and two to be wiped and Ikrimah used to wipe his feet and used to say that Qur'an orders people to wipe the feet. Shaybi says that Gabriel had descended with the order of wipe the the feet. Qatada has said that Allah has made two washes and two wipes obligatory. Ibn Jareer Tabari (a mujtahid) has said that the worshipper is free to either wash or wipe his feet. Some have said that there were two washes in the

ablution and two wipes. In dry-ablution Allah (swt) changed the washes into the wipes and exempted those limbs that are to be wiped in ablution. But the Imams from Saudi Arabia and most of the Ahl'ul Sunnah have adopted the washing of the feet and that is correct."
Tafseer-e-Waheedi, page 1428

Is it not unusual that having accepted the truth, that the feet should be wiped; he has still termed his own void act and belief as correct?

The Ahl'ul Sunnah come up with another pathetic excuse that uptil now the pronunciation with the upper-stressor prevails and that upper-stressor to **"Arjalakum"** is provided by **"Faghsalu"** and it has no relation what so ever with **"Wamsahu"**. They say that even if the pronunciation with an under-stressor is accepted, it would be deemed **"Jarr-Jawar"** since the preceding word **"Baraosekum"** has an under-stressor that results in providing an under-stressor to the **"L"** of "Arjalikum" though there should be an upper-stressor and many examples can be found in Arabic literature.

Let us see what Imam Fakhruddin Razi says about **"Jarr-Jawar"**:

"If it is said why cannot it be "Jarr-Jawar" the answer would be that there are many reasons for it, the first being that "Jarr-Jawar" is considered to be a mistake which is only acceptable in poetry and of course Allah's words are free from it. Secondly, "Jarr-Jawar" is only adopted when there isn't any fear of the words being mixed and confused and here this condition cannot be satisfied. Thirdly, "Jarr-Jawar" can be used with a copulative-conjunction but it is never used in Arabic without a copulative-conjunction."
Tafseer-e-Kabeer, volume 3, page 546

Here is the statement from the grand scholar of Ahl'ul Sunnah who denies their lame excuse as that would mean the Qur'an contains a mistake! It is hence proven that only the front part of the head and the feet should be wiped.

2.4 Should the verse be recited as Arjulakum or Arjulikum?

We should remind our readers, that the issue under discussion should not just be restricted to wudhoo, rather it is connected with the tafseer of a verse, and typical Nasibi arrogance against the Shi'a on this matter. We will now proceed to discuss both possibilities: Arjulakum and Arjulikum, as both have been narrated by Sunni and Shia scholars.

"Arjulakum"

There are two rules of grammar we will inshallah discuss, the first of which establishes the fact that in strict rules of Arabic grammar the word "Arjulakum" cannot refer back to the hukm of washing, and the second which will establish that the only way for "Arjulakum" to have Nasb is with "Bi-Ru'oosikum".

1- Atf alal Aqrab

There is the doctrine in Arabic grammar that a "Matoof" (the word following "wa", which in this case is Arjulakum) is connected only to what is the nearest hukm preceding the word "wa" (the verb "Imsah" being the hukm and "Bi-Ru'oosikum" being the Matoof Alaih). The "Matoof" cannot jump over two "wa"s and a sentence and relate itself to something so far away. This is called "Atf-alal-Aqrab" (conjunction to the nearest).

This is a completely sound and well-known rule of Arabic, and no scholar can deny it, see the works of Seebawaih, the master grammarian, for more detail.

2- Atf alal Mawdhi or Atf alal Mahall

Now comes the issue of why there is "Nasb" on "Arjulakum", if its not connected to "Faghsilu" (wash). The Sunnis have held that the only way of it getting "Nasb" is by breaking the previously discussed doctrine of "Atf-alal-Aqrab", and there is no other way. Unfortunately by applying such an approach they ignore a crucial rule. "Bi-Ru'oosikum" is the object of the verb "imsahu" (wipe). Objects (Mafool) are Mansoob, whether with apparent signs (i.e. fathah), or if it can't do that, it will nevertheless be "Mawdhi'un-Nasb" or "Mahall-un-Nasb". This happens in situations where the object has an Amil within it which changes the main word's E'rab. So you will see that "Bi-Ru'oosikum" as a whole is the object, and "bi" is a part of it and also is an Amil, which will give Jarr to Ru'oos. Whatever the apparent Lafzi Erab is, it occupies the place of Mafool and Nasb, so it is "Mawdhi'un-Nasb".

Then comes the "wa" which is a conjunction particle or "Harf-ul-Atf". This makes the Matoof follow the Matoof Alaih in its Erab and Hukm, and also gives it the same hukm as the Matoof Alaih, which is the command of wiping.

If the Atf is on "Bi-Ru'oosikum", so should it get Jarr or Nasb?

The Matoof will receive Nasb, because the Matoof Alaih "Bi-Ru'oosikum" is "Mawdhi'un-Nasb" and is therefore Mansoob. Thus, the Matoof will take on the same Erab of Nasb. The word now is "Arjulakum".

This is a simple rule, and it may only seem complicated as we are seeking to explain it in English using Arabic terminology. It is a rule that is firm and is an important part of Arabic grammar.

To prove its common usage, we shall provide some examples:

بِقائمٍ و لا قاعِداً لَسْتُ

I am not standing, nor sitting.

You can see that the Matoof Alaih (Bi'Qaaimin) has kasrah (Jarr), due to the "Bi", but it is as a whole Mansoob (Mawdhi'un-nasb). After the "wa", the Matoof is Mansoob, because it is Atf on the Mawdhi'un-Nasb. The same thing with the example:

و عمراً مررتُ بزيد

I passed by Zaid and Umar

Another phrase is:

بِصَدْرِهِ و صَدْرَ زَيْدٍ خَشَّنْتُ

I roughened/hardened up his heart and Zaid's heart
Again, the first Mafool (and Matoof Alaih) is Majroor, due to the "Bi", and the second Mafool (and Matoof) is Mansoob, getting Nasb from the "Mawdhi'un-Nasb" of the Matoof Alaih. The matoof gets its Nasb from nowhere else.

Another phrase:

فلك درهماً و أكرمْكَ اِن تأتِني

If you come to me, then for you there is a dirham and I will respect you
"Fa-laka Dirhaman" is "Mawdhi'ul-Jazm" (being the "Jaza" of the "Shart") but is apparently Mansoob; and instead of receiving Nasb, the Matoof (Ukrimka) is given Atf on the "Mawdhi'ul-Jazm", and will therefore become Majzoom and the last letter (meem) will get sukoon.

Finally, here are some examples from none other than the Book of Allah SWT:
Example #1:

يُضْلِلِ اللهُ فَلا هادِيَ له و يَذَرُهُمْ مَنْ

(Whoever Allah rejects from His guidance, for him shall be no guide, and He will leave them.....[blindly wandering in distraction])
Quran: 7:186

"Haadiya" is Mawdhi'ul-Jazm, but gets Nasb due to "Fa-Laa". It is Matoof Alaih, and the Matoof which is "Yazaruhum" gets Jazm, instead of Nasb, due to "Atf-alal-Mawdhi".

Example #2:

هذِهِ الدنيا لعنةً و يومَ القيامة و أتبعوا في

And they are followed in this world by curse, and in the day of resurrection
Surah Hud: 60

"Fee Hazihi-Dunya" is the Mafool Feeh and is Mawdhi'un-Nasb, although it shows no sign of being Mansoob (and Hazihi-Dunya is apparently Majroor), "Lanah" is the Mafool Bih (also Mansoob), and "Yawm-al-Qiyamah" is the second Mafool Feeh, being Matoof on "Fee Hazihi-Dunya". Hence it gets Nasb, rather than Jarr from the "fee".

There are then too many examples from Arabic poetry, but for the sake of brevity, I think there are enough examples to prove that Arjulakum can have atf on Bi-Ru'oosikum and become Mansoob. These are common examples, and examples from the Word of Allah, and not rare poetic usages.

"Arjulikum"

This is less common recital for the verse, which most Muslims ignore, but nevertheless as it has been narrated by the Holy Imams (as) and some Sunni scholars, (as we shall cited later).

If it is "Arjulikum", then it is quite obvious how it is then meant that we should wipe both: our heads and our feet.

2.5 The Ahl'ul Sunnah have accepted the recital "Arjulikum" is permissible

Some Nasibi suggest that the Shi'a recital of the verse as

أرجلِـكم

rather than

أرجلَـكم

proves that they have a different Qur'an, hence they are Kaafirs. Our response to these idiots is they have no right to attribute the word links the word "Arjulikum" exclusively to the Shi'a. As evidence we shall rely on the following esteemed Sunni sources:

1. Tafseer Kabeer Volume 3 page 370 Verse of Wudhu
2. Tafseer Gharaib al Qur'an page 53 commentary of Surah al Maida
3. Tafseer Jama al Bayaan Volume 1 page 159 Verse of Wudhu
4. Tafseer Khazin Volume 2 page 19 Verse of Wudhu
5. Tohfa Ithna Ashari page 3 Part 8
6. Minhaaj al Sunnah Volume 2 page 152
7. Kitab us-Sab'ati min al-Qira'aat, Ibn Mujahid, p. 242
8. Wajhat ul-Qira'aat, Ibn Zanjalah, p. 221
9. Wasail'o Masail, Maulana Mawdudi, vol. 3, p. 132-133

We read in Tafseer Kabeer:

"Those that deem wiping the feet as compulsory, rely on the fact that Allah (swt) revealed the words 'Arjalakum' that has two forms of recital, Ibn Katheer, Hamza, Umar, Dawood, Asim and Abee Bakr would read Arjalikum" with the under-stressor laam and this recital is permissible the words Arjalikum are linked to the word 'Rosakum', in the same way that wiping the head is compulsory, the same is the case of the feet"

Ibn Taymeeya al Nasibi writes in Minhaaj al Sunnah:

"With regards to the verse of Wudhu, a number of recitals are well known, either reading the lam with and under or upper stressor, this does not attest the washing of the feet in the Qur'an as obligatory, rather it deems wiping the feet as obligatory".

Al Muhaddith Shah Abdul Aziz says in Tohfa Athna Ashriyah:

"The Ijma amongst Sunni and Shi'a is that both recitals are permissible, the laam can be with under or upper stressor, both recital are Sahih acceptable and muttawatir".

We have proven that the recital of Arjalakum with the 'laam' having an under stressor is Sahih and acceptable. When reading the 'laam' with an under stressor is correct then reading it in the context of Baraosekum is likewise coorect. The conclusion then is that the act of wiping the feet stipulated in the Qur'an is Sahih, and washing the feet is wrong. If its argued that the laam in Arjalakum should be read with an upper stressor, even then wiping of the feet is proven.

Allama Jalaluddin Suyuti in "Tafseer Durr al Manthur" Volume 2 page 262 reports from Shaybi that:

"Shaybi said: The order to wipe the feet descended through Jibrael. Don't you see that those body parts that were ordered to be washed have to be wiped while performing dry ablution [Taiymum] but those which are to be wiped, are exempted in dry ablution".

Online Tafsir Dur al Manthur, Surah Maidah verse 6 - (Cached)

You can also find similar references in the following Sunni books:

1. Musnad Imam Hanbal, Volume 1, page 58 and page 342.
2. Majma al Zawaid by Haithami, Volume 1, page 224.
3. Al-Masannaf by Ibn Abi Shayba, Volume 1, page 18.
4. Kanz ul A'maal, Hadeeth 268 64. Volume 9, page 427 and page 442.
5. Siyar alam al nubla, Volume 13, page 301.
6. Al-Mo'jim al Kabeer Tabrani, Volume 3, page281
7. Tafsir Mazhari, Volume 2 page 82, verse of Wudhu

Besides these references, many commentators and narrators tell us different ways of wiping the feet. For example, in Al-Masannaf by Ibn Abi Shayba, Volume 1, page 30" in the chapter **"Wiping of the feet during Wudhu"** has given eight different references in respect of wiping of the feet.. We will be mentioning some of those in this chapter.

In Tafseer Ibn Kathir (Urdu) Volume 1 parah 1 page 63 (Published by Farid Book Depot, New Dehli), the Nasibi offers the following commentary of this verse (Surah Maida verse 6):

"This word in this verse has another pronunciation, the letter "Laam" has a under stressor and Shias have taken their view from the same thing that it proves the fact that there is an obligation to wipe the feet since it is directly connected with wiping the head. There are certain traditions from some of the Salaf too, which prove the validity of wiping of the feet. Therefore Ibn e Jareer quotes that Musa bin Ans enquired from Ans bin Malik infront of the masses that Hajjaj bin Yousaf while delivering a speech in Ahwaaz about purity and ablution said: "Clean your hands and face, wipe your head and wash your feet, because usually feet get dirty, therefore rinse and wash the soles and feet, the heels and the upper portion of the feet". Ans bin Malik replied: "Allah is the truthful and Hajjaj is a liar." Allah (swt) says *'and wipe your head and your feet to the ankles'* Ans bin Malik used to wipe his feet, and it is also reported from Ans that the Holy Quran orders the wiping of the feet… It is reported from Ibn Abbas that two limbs are to be washed while two have to be wiped while performing ablution. Hadrath Qatadah [ra] also reported to have said same thing.
In Ibn Abi Hatim, it is narrated from Hadrath Abdullah [ra] that the Quranic verse orders the anointment[Masah] of the feet. Ibne Umar, Alqama, Abu Jaffar Muhammad bin Ali, a tradition from Hasan [Basri] and Jabir bin Zaid and a tradition from Mujahid [rh] report that Akrimah used to wipe his feet.

Shaybi[ra] says that the order to wipe descended through Hadhrath Jibrael. It is also reported that he said: "Don't you see that those body parts that were ordered to be washed have to be wiped while performing dry ablution [Taiymum], but those which are to be wiped are exempted in dry ablution".

Someone said to Aamir [rh] that Jibrael had descended with the order of washing the feet, in reply to this he said that Jibrael came down with the order to wipe the feet.

Bayhaqi narrated that Hadhrat Ali bin Abi Talib (ra) sat at a place after the Zuhr prayers and kept assisting the people with their work till the time for Asr prayers, then he asked for water to be brought to him, he washed his face, both his hands, then wiped his head and both his feet. He then stood up, drank the remaining water and said "I did, what I had seen the Holy Prophet(s) doing, this is the method of

ablution for whoever needs to know."
Tafseer Ibn Kathir, Volume 1 parah 1, page 63 & 64

Abu A'la Mawdudi in Wasail'o Masail writes that there are two different readings of أرجلكم narrated in mutawatir form.

The following Qaris recited it as "Arjulakum":
(1) Nafi' al-Madani, (2) Abdullah ibn Amir, (3) Al-Kisai al-Kufi and (4) Ya'qoob ibn Is'haq (5) Hafs

The following Qaris recited it as "Arjulikum":
(1) Abdullah ibn Katheer Al-Makki, one of the seven reciters, d. 120 AH
(2) Hamzah ibn Habib at-Kufi, one of the seven reciters, d. 56 AH
(3) Abu Amr at-Tamimi al-Basri, one of the seven reciters, d. 154 AH
(4) Asim ibn Bahdalah al-Kufi, one of the seven reciters, d. 127 AH
(5) Abu Bakr ibn Iyash al_Kufi, one of the leading reciters, d. 193 AH

You can see that its very much fifty-fifty amongst the Sunni scholars, with many of the early scholars reciting the word as "Arjulikum".

Comment

Hence, It is not a difference of Quran; it's the same Quran with differences in its recitation and E'raab and to accuse Shias of believing we have a different Quran on this basis is completely unjust, and such an accusation will also backfire to many Ahlus-Sunnah scholars, including their major Qaris and Mufassireen. This is not the only difference in the recitations amongst the Qaris, in respect to E'raab.

So now there are two possibilities, only that "Arjulakum" has been taken to be more "reliable" since Sunnis cannot find an excuse to wash the feet if they believe it is recited as "Arjulikum". But it is proven that whether its Arjulakum or Arjulikum, the laws of Arabic grammar point to one thing – the feet (not socks) must be wiped (not washed).

2.6 In summary:

1. Nasibis have attributed the recitation of "Arjulikum" to the Shi'a, when the Sunni Ulema have no objection to such a recital either.
2. It is confirmed that in Sunni narrations its both Arjulakum and Arjulikum.
3. The Shia's argument of wiping the feet is true whether there is "Arjulakum" or "Arjulikum", so there is no problem if we recite it as "Arjulakum". We get to the same conclusion.

2.7 The common Sunni argument with regards to washing the feet

A common argument is that since the feet get dirty, they need to be washed. If we accept this argument, then those parts of the human body that can get dirtier than the feet should also be washed while performing ablution. The method of ablution should have a logical structure, one shall first go to the lavatory, wash his private parts, then wash the face and arms up to elbows, then wipe the head and wash the feet. But that is not how it is, and a sensible person would

know that other than the body parts of Ablution, the whole body should be clean and undefiled when one intends to pray.

2.8 The Shi'a method of Wudhu

A common misconception of the Ahl'ul Sunnah is that the Shi'a start their Wadhu by washing their feet. This is untrue; the Islamic order is applicable to all whether they are poor, rich. Every era of history has had individuals who earn a living via labour; they cannot wear covered shoes all the time that would otherwise keep their feet clean. That is why they wash their feet [if necessary] and drys them before Wudhu commences, and wipe with the conclusion of the Wudhu. If an individual offers Zuhr and Asr prayers, and then immediately put son socks and closed shoes, his feet remained clean until Maghrib-Isha prayers, in such circumstances the feet are not washed first, but are just wiped.

2.9 Syed Abul Aa'la Maudoodi's explanation of the verse of ablution

Two repeated recitations have been reported for ارجلكم, the recitation of Nafe' Abdullah bin Aamir Hifs Kisai and Ya'qoob is 'Ar Ja La Kum' which proves the washing of the feet and the recitation of Abdullah bin Kaseer Hamza bin Habib Abu Umru bin al-A'la and Asim is 'Ar Ja Li Kum' which proves the wiping of the feet. A person may feel that these orders contradict one other, but that is not the case. These are two orders for two different states, one who has to perform ablution must wash his feet and one who is already in a state of purity only needs to wipe his feet.
Rasail o Wasail, volume 3, page 132-133

Similar comments (with a slight difference) have also been written by Suyuti in Tafseer al Itqan, volume 2, page 79, Urdu translation by Maulana Aleem Ansari, published by Idara e Islamiat Lahore.

We read the following by Nawawi in his Sharh Sahih Muslim:

"Muhammad bin Hareer and the Imam of Jo'bai Mo'tazilla both state that one is free to either wipe the feet or wash them, some have said that both washing and wiping are obligatory."
Sharh Nawawi, volume 1, page 377, published by No'mani book store, Lahore

2.10 Holy Prophet [s] wiped His feets during Wudu

Those who object Shias for being misguided in respect of wiping feet during Wudhu and call this practise baseless , we would like to ask them who better than Holy Prophet [s] would have told about the correct way to perform Wudhu? The books of Ahle Sunnah have hadeeths which proves that Holy Prophet [s] himself wiped his feets and also asked His Sahabah for the same. We read in Abu-Dawud – Book of Prayer (Kitab Al-Salat) Book 3, Number 0857:

Narrated Rifa'ah ibn Rafi':
The Apostle of Allah (peace_be_upon_him) said: The prayer of any of you is not complete until he performs ablution perfectly, as Allah, the Exalted, has ordered you. One should wash his face and hands up to the elbows, and wipe his head and (wash) his feet up to the ankles. Then he should exalt Allah and praise Him. Then he should recite the Qur'an as much as it is convenient for him.

In this tradition the translator has added the word 'wash' in brackets to ensure that the tradition fits in within mainstream Sunni belief. The text without the brackets reads very

differently:

“He should wash his face and hands up to the elbows, and wipe his head and his feet up to the ankles.”

The original Arabic tradition can be read from online Sunan Abu Dawud at
Sunan Abu Dawud, Hadith number 858 - (Cached)

2.11 Testimony of Sahabah that Holy Prophet [s] used to wipe his feet

Sahabah also testified about the way of ablution Holy Prophet [s] practiced and it is clear from such statements that Holy Prophet [s] used to wipe his feets instead of washing them. We read in Musnad Ahmed bin Hanbal:

Abi Malik Al-Asha'ary:

“Narrated Muhammad Ibn Jaffar from narrated Saeed from narrated Qutada from Shaher Ibn Hushab from Abdul rahman Ibn Ghanam from Abi Malik Al-Asha'ary who said to his people: “Gather to pray like the prayer of the Messenger of Allah [s]”. So when they gathered he asked for a bowl of water to preformed ablution (wudhu), he rinsed his mouth, inhaled water, washed his face thrice, washed his arm thrice, wiped his head and top of his feet, then he prayed…”
Online Musnad Ahmed bin Hanbal, Volume 5 Hadith 21825 - (Cached)

The testimony of Abi Malik Al-Asha'ary that he prayed like the Holy Prophet [s] and during Wudhu he wiped his feet rather than washing them is clear proof about the way of Wudhu Prophet [s] had.

Uthman bin Affan:

Imam Ahmed also records the following tradition in his Musnad:

“Hamran says: Uthman asked for water and performed ablution, he rinsed, sniffed then washed his his face three times then washed his arms thrice then wiped his head and wiped top of his feet. Then he smiled and said, "Will you ask me why I smiled?" He was then asked, "Well, what made you smile?" He replied, "I saw the Prophet (a.s) ask for water near to that place then he perform ablution as I have just done; Then he smiled and said, "Will you ask me why I smiled?, then they replied Oh messenger of Allah what made you smile? He[s] replied: “Verily if the slave asked for ablution and washed his face, God will remove every sin his face get, if he washed his arm the same would be, if he wiped his head, same will be the result (in respect of head), if he wiped his top of feet same will be the result (in respect of feet)”
Online Musnad Ahmed Bin Hanbal, Volume 1 Hadith 391 - (Cached)

This hadith can also be read in Musnaf Abi Shaybah, Vol. 1 page 18.

Tamim Al-Mazani:

Allamah Ibn Hajar Asqalani records the following hadith in his famed work Al-Isaba, Vol. 1, p. 185, No. 844:

"Al-Bukhari, Ahmad, Ibn Abi Shaybah, Ibn Abi Umar, Al-Baghawi, Al-Tabarani, Al-Bawirdi and others have narrated Abbad Ibn Tamim Al-Mazani's reporting his father's saying: "I saw the Messenger of Allah (s) performing ablution and rubbing his feet with water."

Online Al Isabah, Vol 1 No. 844 - (Cached)

Maula Ali [as]:

Imam of Ahle Sunnah Ibn Abi Sheybah records the following tradition in his Musnaf:

عن الأعمش عن أبي إسحاق عن عبد حدثنا وكيع
خير عن . علي قال : لو كان الدين برأي كان باطن
القدمين أحق بالمسح من ظاهرهما ولكن رأيت
رسول الله صلى الله عليه وسلم مسح ظاهرهما

"Abd khair narrated: Ali said: "If the religion was based on opinion so the bottom of the feet were worthier to be wiped than the top of feet, but I saw the messenger of Allah [s] wipe the top of feet"

Online Musnaf Ibn Abi Shaybah, Vol 1 Chapter: Wiping of feet during Wudu - (Cached)

Umar bin al Khattab:

Allamah Jalauddin Suyuti under the commentary of the verse of Wudhu in his esteemed Tafsir Dur al Manthur records:

"Al Tabarani mentioned in Al Awsat that he said : The wiping of the feets was mentioned infront of Umar , Sa'ad and Abdullah bin Umar, so he said: Umar is more knowledgable than you . So Omar said: O Sa'ad , we don't deny that the prophet [s] wiped, but did he wipe after the revelation of Al Ma'eda ? It did clarified everything and it was the last Surat revealed in the quran except Bara'at . He said : So no body talked ."

Online Tafsir Dur al Manthur, Surah Maidah, verse 6 - (Cached)

2.12 Sahabah used to wipe their feet during Wadu instead of washing

Its not only the Shia interpretation of the verse rather the books of Ahle Sunnah haver hadiths which proves that Sahabah also wiped their feets rather than washing like Ahle Sunnah.

Hadhrath Ali's (as) method of performing ablution

We read in Tafseer Ibn Katheer page 22 the verse if ablution:

"An-Nazzal bin Sabra narrates that he performed Zuhr prayers behind Hadhrath 'Ali. For the people's benefit, he sat on the plain of Kufa. Water was brought for him, and he performed ablution, he washed his hands and face and wiped his head and feet"

We read in Tafseer Ahkaam al Qur'an Volume 2 page 346, the verse of Wudhu:

"Hadhrath 'Ali asked for water bowl to be brought for the purpose of ablution he washed his hands and face and wiped his head and feet, he then said 'I saw the Prophet, performing Wudhu in this manner".

We read in Sahih al Bukhari [English translation] Volume 7, Book 69, Number 520 Chapter 'Rubbing hands and feet with dust:

Narrated An-Nazzal bin Sabra:
'Ali offered the Zuhr prayer and then sat down in the wide courtyard (of the Mosque) of Kufa in order to deal with the affairs of the people till the 'Asr prayer became due. Then water was brought to him and he drank some of it, washed his face, hands, the narrator has also mentioned the head and feet. Then he stood up and drank the remaining water while he was standing. Ands aid, "Some people dislike to drink water while standing though the Prophet did as I have just done."

Compiler Maulana Waheed uz-Zaman, in the footnote of the tradition, whilst commenting on the manner of attending his feet, writes: **"Wiped them, there might have been socks on his feet."**
Tayseer al Bari Sharh Sahih al Bukhari, Volume 7, page 429, published by Taj Company Limited Karachi.

The tradition proves that Hadhrath Ali (as) wiped his feet whilst performing ablution, but just have a look at the attitude of Maulana Waheed uz-Zaman. Whilst initially translating the tradition he skipped the reference to feet, and offered the lame excuse that Hadhrath Ali (as) might have been wearing socks. Try and justify the washing stance, all is to no avail, it is proven from divine revelation and the Sunnah that the feet must be wiped. We also feel that Bukhari tried to make the tradition less clear, so let us cite the commentary provided by Ibn Hajr Asqalani in Fathul Bari Volume 1 page 266, Chaper on Wudhu:

"Hadhrath 'Ali performed Wudhu by washing his hands and face and wiping his head and feet".

Imam of Ahl'ul Sunnah Shaukani in Nayl al Autaar Volume 1 page 198 Dhikr Wudhu comments:

"None of the Sahaba differed on washing the feet save 'Ali, Abdullah ibn bbas and Uns bin Malik, who deemed wiping the feet to be obligatory, and their issuing edicts on this is proven".

Ibn Abbas and Anas bin Malik would perform Wudhu by wiping their feet

We read in Sunan Ibn Majah page 39, Kitab al Wudhu & in Tafseer ibn Katheer page 25, Chapter of Wudhu:

"Ibn Abbas said For Wudhu two parts should be washed and two parts should be wiped. Anas bin Malik said that the Qur'an gave an order to wipe the feet".

We read in Umdah thul Qaree fee Sharh Sahih al Bukhari Volume 1 page 957, Kitab al Wudhu:

"Ibn Abbas said For Wudhu two parts should be washed and two parts should be wiped. Allah (swt) gave the order to wipe and people in opposition to Allah (swt) began to wash".

Same reference can be read in Musnaf Abi Sheybah Vol 1 as well:

علية عن روح بن القاسم عن عبد الله بن حدثنا ابن
قالت محمد بن عقيل عن الربيع ابنة معوذ ابن عفراء
: أتاني ابن عباس فسألني عن هذا الحديث تعني
النبي صلى الله عليه حديثها الذي ذكرت أنها { رأت
وسلم توضأ وأنه غسل رجليه } قالت : فقال ابن
إلا الغسل ولا أجد في كتاب الله عباس أبى الناس
. إلا المسح

"Rabyya narrated: Ibn Abbas came to me & asked me about that hadith which I narrate that I saw the holy prophet wash his feet, so Ibn Abbas said: "The people insist to wash and I didn't find in the book of Allah except wiping"
Online Musnaf Ibn Abi Shaybah, Vol 1 Chapter: Wiping of feet during Wudu, Hadith 14 - (Cached)

The Ahl'ul Sunnah Ulema have ruled that on a matter of dispute accept the ruling of Ibn Abbas

Al Hafidh Jalaladeen Suyuti writes in Tafseer Itqan Volume 2 page 217:

"If dispute arises amongst the Sahaba, the better approach is to take the view of Ibn Abbas, since the Prophet supplicated for him 'O Allah bless him with knowledge'.

We appeal to justice Ibn Abbas like other Sahaba would wipe his feet, and when the Sahaba are in conflict on a matter then the word of Ibn Abbas is paramount. We would ask our opponents to reflect on this matter.

2.13 The narrations of the Ahl'ul Sunnah on wiping the feet over socks and shoes

The Ahl'ul Sunnah criticize the Shi'a by saying that Qur'an orders washing of the feet whereas Shi'as wipe their feet but if we take a look at the Sunni Books of Hadeeth , wherein not only are there narrations about wiping the feet, but also narrations about wiping over socks and shoes. Here are some examples:

Take a look at a tradition by Sunan Ibn e Majah:

"Mughaira bin Shu'ba reports that the Holy Prophet (s) performed Wudhu and wiped his feet over his socks and shoes."
Sunan Ibn e Majah, Volume 1, Page 290, published by Mehtab Company Urdu Bazaar Lahore

While commenting on this tradition, Maulana Waheed uz Zaman writes:

"In order to make things easier for followers, the Law-Giver has exempted them from washing of the feet when they are wearing socks or shoes, it is like wiping of the head in the presence of a turban, then what is the need of not accepting this

ease?"
Sunan Ibn e Majah, Volume 1, Page 290, published by Mehtab Company Urdu Bazaar, Lahore

In his translation of Sunan Abu Daud Maulana Waheed Uz Zaman (Late) comments on a similar tradition as follows:

"The Verse of Surah Al Maidah about washing the feet is specific for such conditions when socks are not worn, and if socks are worn, wiping is correct."
Sunan Abu Daud, Volume 1, Page 97, translated by Maulana Waheed Uz Zaman

We shall now ask our readers to look at the tradition from Sunan Abi Daud regarding wiping the feet over socks and shoes.

Narrated Aws ibn AbuAws ath-Thaqafi:
The Messenger of Allah (peace_be_upon_him) performed ablution and wiped over his feet over his shoes.
Abbad (a sub-narrator) said: The Messenger of Allah (peace_be_upon_him) came to the well of a people. Musaddad did not mention the words Midat (a place where ablution is performed), and Kazamah (well). Then both agreed on the wording:"He performed ablution and wiped his feet over his shoes."
Sunan Abi Daud, Volume 1, Page 99, translated by Maulana Waheed Uz Zaman

You can also find this tradition in the English translation of Sunan Abu Daud under the Chapter 'The Rites of Hajj (Kitab Al-Manasik Wa'l-Hajj) Book 1, Number 0160.

About this narration we can only comment that the Holy Prophet would have wiped his feet as the Qur'an orders. The rest might be a misunderstanding of the narrator, because wiping the feet and shoes at one time does not make any sense.

A clear tradition from Sunan Ibn e Majah

It is reported from Hadhrath Jabir that Holy Prophet (s) passed by, in the meantime a person was performing ablution and was washing his socks (he thought it was obligatory to wash the feet and even wash the socks if one had put them on), the Holy Prophet (s) said:

"I have been ordered to wipe, and then with his hands (signalled) marked a line from his toes till the base of his ankle."
Sunan ibn e Majah, volume 1, page 287, published by Mehtab Company, Urdu Bazaar Lahore

The translation quoted above has been copied word to word from (late) Maulana Waheed uz-Zaman, we have copied what he had written in the brackets, the last part of this tradition, states that Holy Prophet (s) ordered the act of wiping, he then with his hands marked a line from his toes to his shin-bone. We invite those with sense to ponder over this tradition so that they can deduce the true Sunnah of Prophet (s) that he taught to his companion.

A narration by Hadhrath Abdullah bin Amr

We read in Sahih al Bukhari Volume 1, Book 3, Number 57:

Narrated 'Abdullah bin 'Amr:
"Once the Prophet remained behind us in a journey. He joined us while we were performing ablution for the prayer which was over-due. We were just passing wet hands over our feet (and not washing them properly) so the Prophet addressed us in

a loud voice and said twice or thrice: "Save your heels from the fire."

The Urdu translation has an interesting addition:

"It is reported from Hadhrath Abdullah bin `Amr: Once the Prophet remained behind us in a journey. He joined us while we were performing ablution for the prayer which was over-due. We (due to haste) were just passing wet hands over our feet (and not washing them properly) so the Prophet addressed us in a loud voice and said twice or thrice: "Save your heels from the fire."
Sahih al Bukhari, Volume 1, page 159-160, Translated by Maulana Abdul Hakeem Akhtar Shahjehanpoori, published by fareedia book stall 40, Urdu bazaar Lahore.

This Hadeeth needs further analysis. If we look at the words by Hadhrath Abdullah bin Amr, he said that they we performing ablution and were wiping their feet. Now the learned Maulana Abdul Hakeem Akhtar Shahjehanpoori in a strange manner has added to it in the brackets that they were doing that being in a hurry. Whatever the haste, had the order been to wash the feet, what is the likelihood of the Sahaba doing something different in the presence of the Prophet (s)? The tradition says that the prayer had not even started yet, whereas one can even join the congregational prayer in the last Rakah. Let us assume that Abdullah indeed wiped his feet rather than wash them and the Holy Prophet (s) was watching him, the Prophet (s) was the founder of the Shariah, he would have definitely asked Abdullah why he was wiping his feet rather than washing them.

If one concentrates on the words of the tradition it supports the Shi'a belief which says that the feet should be wiped in ablution and if the feet are dirty, first they should be washed, dried, and then ablution be performed. The words of the tradition say that the Holy Prophet (s) just pointed out to the heels of Abdullah and the only possible reason for it can be that his heels may have been dirty he was unaware of this and the Prophet (s) brought this to his attention. Had the order been of washing the feet, the Holy Prophet (s) would have immediately asked him not to wipe his feet and wash them instead, not cautioning him for wiping the feet indicates that the feet are supposed to be wiped while performing ablution.

Salat is an act that is performed five times a day. The Prophet [saww] would have taught the Sahaba the correct method of ablution on countless occasions. The Sahaba were not immature or stupid minded enough to suggest that after years of being Muslim, they still had no grasp over the correct method of ablution. The tradition proves that the Sahaba wiped their feet before the Prophet (s) and he raised no objectin to this act.

We have cited several Sunni traditions that prove that the Prophet (s) and the Sahaba would wipe their feet when performing Wudhu. If the adherents of Mu'awiya argue that traditions also exist that demonstrate the Prophet (s) washed his feet then we will say that this dilemma is yours, not ours. It is telling that the bulwarks of you're the Deen, your Sahaba and Khaleefa's, lack of the Prophet's Sunnah was such that they could not even agree on a matter as basic as how the Prophet performed Wudhu, something he would have done before them on a daily basis for 23 years!

2.14 The comments of Imams of Ahle Sunnah Ibn Jarir Tabari and Sheikh Mohiuddin bin Arabi

Renowned Ahle Hadith scholar Waheed-uz-Zaman Zaman writes:

"Allamah Ibn Jareer Tabari and Sheikh Mohiuddin bin Arabi have said that the worshipper is free to either wash the feet or wipe them. Ikrama and a few others also report the wiping of feet."
Lughaat ul Hadeeth, volume 2, Book: Letter 'seen' page 86, published by Meer Muhammad Kutb Khana, Aaram Bagh, Karachi.

At another place he writes:

"According to most of the Ahl'ul Sunnah the washing of feet is obligatory, some have said that either washing or wiping can suffice and the worshipper is free to either wash his feet or wipe them."

2.15 Washing the feet was the forced Bidah of Umar

We read in Ahl'ul Sunnah's esteemed work 'Izalatul Khifa' Volume 3 page 305, Bab Rasail Fiqh Umar:

"And there are many problems that arise from conflicting Hadeeth al Farooq adopted a simple method, a method that all Mujtahids follow Umar on, such as the issue of Umrah and Hajj, Wudhu and Mutah…"

We read in Tafseer Durre Manthur page 292 verses of Wudhu:

"Umar said to the Sa'd: We don't deny that the Prophet ordered the wiping of the feet, yet can you tell us whethet after the revelation of Surah Maida he continued to wipe his feet?"

The details from Izalatul Khifa and the inference from Tafseer Durre Manthur is that the wiping or washing the feet in Wudhu was the subject of intense dispute, one that neither the Prophet (s) nor Abu Bakr were able of quelling. On the issue of wiping Umat used his famed bravery to brow beat people to wash their feet. We say that in the same way that the fiour Takbeer funeral prayer was a Bidah of Umar so was the edict to wash the feet during Wudhu.

2.16 Wiping over shoes is Bidah

We read Sharh Fiqh Akbar page 76:

Imam Abu Haneefa was asked 'What is the aqeedah of Ahl'ul Sunnah wa al Jamaah. He replied, to deem Abu, Umar as most superior in the world, loving Uthman and 'Ali, wiping over shoes and reading Salaat behind one of bad character".

One clear Bidah that Mu'awiyah's followers have concocted relates to the wiping over shoes. Allah (swt) has issued an edict to wipe over the feet in the Qur'an, yet they say *'Rather than wipe we will wash our feet, and if anything is going to be wiped it will be out shoes!'*. These people possess no logic. When they have decided that they will not wipe their shoes, why the need to wipe over animal leather? Animal skin can be from a halaal or haraam animal, can be dirty or clean.

2.17 Wiping over shoes contradicts the edicts of Ayesha, Ibn Umar and Imam Malik

We read in Fathul Bari fee Sharh Sahih al Bukhari Volume 1 page 309, Bab Masah Khafeen:

"Abdullah ibn Umar objected to the wiping over shoes"

Au Jaza al Masalik fee Sharh Muwatta Imam Malik Volume 1 page 248 Bab Masah Khafeen, also records Imam Malik's objection to wiping over shoes.

We read in Mirqaat Sharh Mishkaat al Masabeeh Volume 2 page 78 Bab Masah Khafeen:

"Muhammad bin Muhajireen Baghdadee narrates 'Ayesha said I would rather amputate my feet, it would be better than wiping my shoes".

After writing this, Mullah Qaree in his love for Abu Haneefa experiences indigestion and goes into defense mode to protect his Imam. Rebutting such rubbish is of no importance to us, what is, is unravelling the thinking of these people, who deem the Shi'a act of wiping the feet to be Bidah, but deem wiping over shoes to be perfectly acceptable.

2.18 Wiping the neck during Wudhu is another Bidah

As evidence we have relied on the following Sunni works:

1. Fathul Qadeer, Sharh Hidaya Volume 1 page 31, Dhikr Wudhu
2. au Jaza al Masalik fee Sharh Muwatta Imam Malik Volume 1 page 34
3. Fatawa Qadhi Khan Volume 1 page 17 Dhikr Wudhu
4. Nayl al Authar Volume 1 page 193 Dhikr Wudhu
5. Meezan al Kubra page 228

<u>Fathul Qadeer:</u>

"To wipe one's neck during Wudhu is an act of Bidah"

<u>au Jaza al Masalik</u>

There is no Hadeeth to evidence the wiping of the neck, which is why such an act is Bidah

<u>Nayl al Authar</u>

"Wiping the neck during Wudhu is neither Wajib nor is it a Sunnah"

2.19 Appeal to justice

We have through honesty proven that the followers of Mu'awiyah adhere to three Bidah's in relation to Wudhu:

1. Washing the feet
2. Wiping the shoes
3. Wiping the neck

3. Offering Salat with open hands

Think about this matter from an outside perspective. Non Muslims will no doubt mock the fact that Muslims are still not able to ascertain how the Prophet (s) prayed. Consider this. After the declaration of Prophethood, the Prophet was alive for 23 years, which means that He (s) must have offered Salat infront of the Sahaba atleast 700,000 times, and yet Muslims are still unable to agree on whether the Prophet (s) would pray with his arms open or folded! The confusion is not a new phenomenan; rather it dates back to the Sahaba themselves!

We read in Saheeh al Bukharee Volume 4, Book 56, Number 664:

Narrated 'Aisha:
That she used to hate that one should keep his hands on his flanks while praying. She said that the Jew used to do so

This tradition shows that there were indeed people (who were either Sahaba or Tabaeen) in times of Aisha, who used to pray while putting their hands at sides (may be on flanks, or may be straight).

So the question is why did these Sahaba or Tabaeen practice in this manner?

Doesnt it show that there were indeed very basic differences between Companions themselves? Is it not a sad irony that the greatest generation of the Salaf (who had the fortune of sitting in the midst of the Prophet for 23 years with Rasool (saw), were unable to be 100% sure where Rasool (saw) used to put his hands during Salah.

The easiest way to resolve such confusion would be to refer the matter back to Allah (swt) and his Prophet (s) as is stipulated in the Qur'an. Therefore we hereby ask our opponents on the basis of the Qur'an, to show us Qur'anic evidence that the arms should be folded during Salat. Lets turn to the words of the Prophet, about whom 'Allah (swt) said says in Surah Nisa verse 65

But no, by the Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Thy decisions, but accept them with the fullest conviction

In light of this instruction consider the guidance of our Prophet (s):

"I am leaving amongst you two things, the Qur'an and my Ahlulbayt, if you follow them you will never go astray".
Sahih Muslim, part 7, Kitab fada'il alSahabah, Chapter 4 (Fazail-e-Ali Ibne Abi Talib) [Maktabat wa Matba`at Muhammad `Ali Subayh wa Awladuhu: Cairo] pp. 122-123

In light of this Hadeeth it is clear that we need to learn the method of Salat from the Ahl'ul bayt (as). As Maulana Shibli Numani had said in his biography of Abu Haneefa:

We are confident that the act of folding the hands cannot be [proven from the Qur'an nor from Hadeeth which has only nine traditions with chains. We challenge the Ahl'ul Sunnah to bring us a Sahih tradition where in accordance with the rules of Ahl'ul Sunnah, the narrators are all Thiqah

One who offers Salat is like soldier of Allah (swt) and there is absolute consensus that 'Mehrab' means the place of war, if an officer tells his soldier to stand to attentyion and he responds by folding his hands, what will his reaction be? If he folds his arms this will be an objectionable act. Similarly Allah (swt) says 'Qeema Salat' that means stand striaght for Salat, if our arms are not straight then how is this manner of Salat correct?

If we were to restrict the discussion to the ordinance 'Qeema Salat' from the Qur'an, The verse actually means stand straight, not being crooked, always remaining upright, and always being stable etc, this place one at a 90 degree angle. When one does not remain straight in Salat what trust can we have in the rest of the acts associated with Salat?

Islam is the Deen of Fitrah, and Salat is accordingly a natural act. The opening of arms is a natural act. We come into this world in the natural state with our hands straight, and when we die, we also are laid in the grave with hands straight. When we come in this world we come with open hands, when we go back to His Majesty, we go with hands open, and that is how we stand when we are offering prayers, it is the natural state. Folding the arms is not a natural act. Salat by folding the arms is an unnatural act and hence if we ask why it is perfoemed in this way, we neither get a logical response nor a reliable narration. When men perform an unnatural act there needs to be some rational basis for it.

Since Salat is the most superior of acts of worship, and most liked by the creator, an unnatural act connected to it will not be liked by Allah (swt). Allah (swt) declares in Surah Nur verse 041:

Seest thou not that it is Allah Whose praises all beings in the heavens and on earth do celebrate, and the birds (of the air) with wings outspread? Each one knows its own (mode of) prayer and praise. And Allah knows well all that they do.

The verse proves that Salat is a natural act and is performed with the arms out stretched. There is no Qur'anic evidence to support the unaturual act of closing the arms during Salat. If Mu'awiya's followers insist on picking fault with the Shi'a Salat, then allow us to throw a challenge down to them:

Show us any verse from the Quran, Hadeeth of the Prophet (s) or Fatwa from your Mufti declaring the act of offereing Salat with the arms open to be an act of Bidah that negates the Salat.

If Nasibi try to counter this asking that we prove the act of opening the hands from the Qur'an, then we will point out, that there is clear evidence of Allah (swt) deeming the traits of closing hands to be of Yahhud, Munafiqs and those that will perish in the Fire on the Day of Judgement.

3.1 Condemnation of folding the arms

We read in Holy Quran:

009.067
YUSUFALI: "The Hypocrites, men and women, (have an understanding) with each other: They enjoin evil, and forbid what is just, and are close with their hands. They have forgotten Allah; so He hath forgotten them. Verily the Hypocrites are rebellious and perverse."

This verse stipulates that closing the hands is the sign of a hypocrite and they are condemned in connection with this act. If the hypoctite hadn't closed his hands Allah (swt) would not have condemned him, hence such an act cannot be incoprprated into an act of worship. When Allah (swt) condemns the closing of hands, then he would not incoprpare this same act into the great act of worship, Salat. The verse is of general application, and is not restricted to a specific individual. At no other times have there been any orders to close the arms such as when conducting, Hajj, giving Zakat, participating in Jihad. This proves that the condemnation of folding the arms is common.

005.064
YUSUFALI: "The Jews say: "Allah's hand is tied up." Be their hands tied up and be

they accursed for the (blasphemy) they utter. Nay, both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth. But the revelation that cometh to thee from Allah increaseth in most of them their obstinate rebellion and blasphemy. Amongst them we have placed enmity and hatred till the Day of Judgment. Every time they kindle the fire of war, Allah doth extinguish it; but they (ever) strive to do mischief on earth. And Allah loveth not those who do mischief."

Allah (swt) cursed the Jews for saying that His Hands are tied, hence the act of folding hands is a bad act, and whoever attributes this to someone is cursed. This verse can also be linked to Salat, since good deeds cannot no be achieved via closing one's hands, Salat is a good deed, and hence cannot be be performed by closing the hands. These individuals are astrayed from the correct path, and are criminals and the Muslims should be at distance from their customs, as Allah (swt) advises us:

We read in Surah Qalam verses 35-36:

35. Shall We then treat the (submitting) Muslims like the Mujrimûn (criminals, polytheists and disbelievers, etc.)?

36. What is the matter with you? How judge you?

In light of this verse how can the folding of the arms be correct? Particularly when the method of reading Salat has been set by Allah (swt), then how can He (swt) like the act of folding the arms? The act of folding the hands is like the act of a criminal, when they are brough before the court in handcuffs. Similarly we read in Surah Bani Israil verse 017.029

YUSUFALI: Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute.

It is clear that Allah (swt) not only hates that act of folding the arms, but He (swt) does not even wish to hear about such an act. Anyone who seeks to associate this to Allah (swt) even by mistake, is worthy of being cursed and his curse is such that both his hands will be tied. This makes it clear that Allah (swt) states both his hands are open, and this refers to the hands of the Prophet (s).

In the Shi'a madhab men and women read Salat differently, men open their arms, placing their hands by their sides. Women open the arms and place them separately, straight infront of them. Non Shi'a men and women fold their arms. We have the words of Allah (swt) in Surah Tauba:

009.067
YUSUFALI: The Hypocrites, men and women, (have an understanding) with each other: They enjoin evil, and forbid what is just, and are close with their hands. They have forgotten Allah; so He hath forgotten them. Verily the Hypocrites are rebellious and perverse.

It is clear that closing the arms is a sign of hypocrites and their men and women have the same method, their arms are folded. Some people translated 'Yud' and fist, but we tell them that in the verses of Wudhu Allah (swt) clarifies the meaning of Yud, and this makes matters clear

069.030
YUSUFALI: (The stern command will say): "Seize ye him, and bind ye him,

A Momin does not wish to share any similarities with the Jews, likewise folding the hands in the presence of the Creator.

3.2 How did the Holy Prophet (s) offer his prayers?

One of the most unfortunate dilemmas of Muslims lies in the fact that the Muslim Sects can still not agree on how the Prophet (s) performed Salat, there is a wide disparity in the way each school prays. This difference is not only between the Shi'as and the Sunnis, but even the sub sects of Sunnis have differences amongst them in this regard.

How can an action performed by the Prophet (s) (which was not done on a few occasions in isolation) cause so much confusion? It is a fact that the Holy Prophet (s) led the congregational prayers five times daily until his last days, yet the Ahl'ul Sunnah perform prayers in five different ways.

Following are the comments of the Sunni scholars on the issue:

1) **The Hanafis say that the males should place their right hand over the left and place them below the navel and the females should put their hands on the chest.**

2) **The Hanbalis are of the view that both the males and the females should put their right palms on the back of their left hands and place them below the navel.**

3) **The Shafis say that both the males and the females should place their right palms on the back of their left hands and place them above the navel but below the chest, as it is the Sunnah.**
Al-fiqa al-Mazahib al-Arba'a, page 399-400, compiled by Allama Abdul Rehman Al-Jazeeri, published by Ulema Academy, Department of Auqaaf, Punjab

4) **The early three Sunni Imams were born far away from Madina, but Imam Malik bin Anas was born there, he grew up he saw the elders, the literary people and the scholars of Madina offering prayers with unfolded hands, and therefore he ordered that the prayers be offered likewise. Allama Ghulam Rasool Sa'eedi writes about him in Sharh Muslim.**

"According to Imam Malik the prayers should be offered with unfolded hands, he considers the folding of hands as undesirable in obligatory prayers and permissible in Nafl prayers."
Sharh e Muslim, volume 1, page 590, by Allama Ghulam Rasool Sa'eedi, Published in Lahore

5).**The Ahl'ul Hadeeth have graded the traditions in the "Sihah Sittah" on the folding of hands as weak, and place their folded hands on their chests, this act is performed both by their men and women.**
Salat ar-Rasool, page 190, compiled by Maulana Muhammad Sadiq Sialkoti, Published in Lahore.

3.3 The writing of a Sunni religious scholar from Saudi Arabia, regarding the folding of hands

The uncertaintly over the issue of placement of hands can be best examplified by the statement of Sunni scholar Sheikh Muhammad Ilyas Faysal in his book "Namaz e Paighambar (s)" wherein he claims that he started the book sitting in the shadow of the Holy Ka'ba sitting near the "Place of Abraham", wrote a part of it in the Mosque of "Nabawi" and ended it again sitting in the shadow of the Holy Ka'ba.
Namaz e Paighambar (s), by Sheikh Muhammad Ilyas Faysal, page 300, Taqdeem Muhammad Shafeeq As'ad of Medina University, published by Sunni publications, Lahore

A point to be noted is that on pages 13-23 there are appraisals of the book by many esteemed Sunni scholars such as Maulana Muhammad As'ad Madni's successor of Sheikh ul Islam Maulana

Hussein Ahmed Madni, Dr. Sayyed Sher Ali (PhD Medina University and Ex-Educator in Nabawi Mosque), Maulana Muhammad Malik Kandhalwi, Sheikh al Hadeeth Jamia Ashrafia, Lahore, Maulana Muhammad Abdullah Speaker of central Mosque, Islamabad, and others.

In that book he asks:

"Should hands be folded below the navel or above it? There is no certain and final divine judgement on this, infact there are certain traditions on both the sides which have been discussed by the Hadeeth grading scholars, despite this, the traditions about the placement of hands below the navel seem to be comparatively more authentic and clearer."
Namaz e Paighambar (s), page 120

The above mentioned statement proves that the Sunnis do not have any conclusive proof for offering prayers with folded hands and the traditions on both the sides are weak, and as far as Sheikh Ilyas's claim that the traditions about the placement of hands below the navel seem to be more authentic is concerned, the Salafis state Hadeeth purporting the placement of hands on the chest being more authentic and those about placing the hands below the navel are weak.

3.4 A Sunni scholar's assertion that all of the different methods are correct

Many scholars amongst the Ahl'ul Sunnah deem both methods dropping and folding the arms to be acceptable, which is why Mufti al Baseer in column 'Baseer' that formed part of the Karachi based magazine Noor al Hidayath' Volume 2, October 1972 page 145 responsded to a query by Fayz Allah Khan as follws:

"Question: Shi'a's drop their arms when offereing Salat, and I have seen Sunni's folding their arms during Salat. Ahl'ul Hadeeth offer Salat by placing their hands on their upper chest. Which is the obligatory method amongst these three? Should Salat be performed by keeping the arms open, placing them over the chest or on the navel?

"Answer: These differences are due to problems that have no correlation with Usool-e-Deen, keep the arms open, placing them over the chest or on the navel is not obligatory, it is a Sunnah, and the Ulema from each sects produce Hadeeth in relation to the opening and folding of hands, hence none of these methods should be criticised. The dropping of the hands is not restricted to the Shi'a, amongst the Sunni the adherents of Imam Malik pray with their arms hands. Placing the arms over the chest is not restricted to the Ahl'ul Hadeeth, rather amongst the Sunnis the adherents of Imam Hanbal (that includes the great Saint Abdul Qadir) would pcae their arms over the chest. Shaafi's deem folding the arms above the navel and the Hanafees placing them below the navel to be the best method. There is hence no need to go into deep discussions on this matter"

This proves that the Ahl'ul Sunnah are not in absolute agreement on the folding of the arms.

3.5 Strange comments by the Sunni religious scholars

We can all comprehend that Holy Prophet (s) offered the prayers in a single manner every time, and he taught his companions that very same method of offering the prayers because there is a famous tradition in Bukhari 'Pray as you see me pray'. With this in mind, which one of the five mentioned Sunni ways of Salat did the Holy Prophet (s) practice? Did he:

- place his folded hands on his chest like the Salafi?
- place his folded hands on his stomach like the Shafis?
- place his hands below the navel or did he offer the prayers with unfolded hands like the Malikis?

Incapable of resolving this confusion the Ahl'ul Sunnah offer some strange arguments, such as those recorded by Imam Nawawi in his Sharh e Muslim:

"Imam Ahmed Auza'i and ibne Manzar have said that it is up to the worshipper to perform the prayer in the way he wants. Imam Malik said that a worshipper may fold his hands and place them on his chest and he may pray with unfolded hands, and that is what the Malikis got accustomed with, he further said that hands should be unfolded in obligatory prayers and should be folded in Nafl prayers and Lais bin Sa'ad also said the same thing. "
Sharh Muslim by Nawawi, volume 2, page 28, translated by Maulana Waheed uz-Zaman, published by No'mani Book Store, Lahore

A similar accommodating view is provided by Maulana Waheed uz-Zaman, discussing the placement of the hands, and whether they should be on the chest, stomach or below the navel, or open he writes in the footnote of Sunan ibn e Majah: **: "No objection shall be made on this because Imam Tirmidhi has said**

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that is, each of them is permissible in the view of scholars."
Sunan Ibn e Majah, volume 1, page 413-414, printed by Mehtab company, Urdu bazaar

Maulana Waheed uz-Zaman in Sharh Bukhari while commenting on Prayers, writes:

"Ibn e Qasim has reported the unfolding of hands from Imam Malik, and that is what is practised by the Imamia sect [Shi'as]."
Tayseer al Bari Sharh Sahih Bukhari, Volume 1, page 489, published by Taj Company, Karachi.

Imam Malik's comment further adds to the confusion that the obligatory prayers shall be offered with unfolded hands and the Nafl prayers shall be offered with folded hands. Were all these traditions prevailing in the same way during the days of Prophet (s)? When the Holy Prophet (s) led the congregational prayers did some of the companions fold their hands while offering the prayers and place them on their chests whilst others folded them, placing them under their navels? Did some Sahaba place them on their bellies and another group prayed with unfolded hands? This would have never been the case, the Holy Prophet's (s) would never offer the morning prayers with his hands placed on the chest, noon prayers with his hands placed on the stomach, afternoon prayers with hands placed under the navel and Maghrib and Isha prayers with open hands, since we have mentioned that Rasulullah (s) told the Sahaba to pray as he prayed.

3.6 The Ahl'ul bayt Imams' method of offering the prayers

The more the Sunni scholars show leniancy in this regard, the more determined are the Shi'a jurists on this issue that Holy Prophet (s) offered prayers in a single manner, and the same method has reached us through our Imams. The Imams from Ahl'ul bayt used to offer prayers with unfolded hands. The Shi'a books repeatedly quote that Imam Jafar e Sadiq (as) demonstrated this method when educating his companion Hammad about prayers.
Sheikh Muhammad Ya'qoob Kulaini [rah] and Sheikh Sadooq [rah] state:

"Our Master turned his face towards the Ka'ba. Completely removed any contact between his hands and placed his hands on his thighs, closed his fingers and placed his feet near to each other."
1. Al-Shafi, translation of Furoo al Kafi, volume 2, page 65, published in Karachi.
2. Man la Yuhdhirah al-Faqeeh, volume 1, page 166, published in Karachi.

Imam of Ahl'ul Sunnah Shaukani in Nayl al-Autaar, volume 2, page 67, Egypt edition, also admits that the Ahl'ul Bayt of the Holy Prophet (s) offered prayers with unfolded hands.

3.7 Analysing traditions of folding hands

It has been perfectly proven that the Holy Qur'an contains the order for the hands being straight and hanging by the sides while the prayers are offered.The schools of Ahl e Sunnah provide ten traditions to justify the folding of hands. Now we will put those traditions on trial and prove them unauthentic and unreliable from the very own books of Ahl e Sunnah.

Tradition One

We read in Sahih Muslim, Kitab Salat Book 004, Hadeeth Number 0792:

Wa'il b. Hujr reported: He saw the Apostle of Allah (may peace be upon him) raising his hands at the time of beginning the prayer and reciting takbir, and according to Hammam (the narrator), the hands were lifted opposite to ears. He (the Holy Prophet) then wrapped his hands in his cloth and placed his right hand over his left hand. And when he was about to bow down, he brought out his hands from the cloth, and then lifted them, and then recited takbir and bowed down, and when (he came back to the erect position) he recited:" Allah listened to him who praised Him." And when prostrates. He prostrated between the two palms.

Analysing Tradition One

The first point of contention is the narrator Wa'il b. Hujr accepted Islam along with Mu'awiya, after the conquest of Mecca, they maintained close relations.
Tehzeeb al-Tehzeeb, volume 11, page 96.

Secondly Wa'il b. Hujr is not an eye witness to it, this event was narrated to him by Hammam bin Nafe', about whom Meezan ul E'tidaal, volume 4, page 308 states that:**"Aqili said: his narrations are not secured"**

The third point is that it is said that after reciting Takbeer, the Holy Prophet (s) placed a shawl over himself, how was Wail able to ascertain where the hands actually were, when Prophet [s] was wrapped in a shawl?.

Tradition Two

We read in Sahih Bukhari Volume 1, Book 12, Number 707: Chapter, Characteristics of Prayer

Abdullah bin Muslima Qa'nabi - Imam Malik - Abu Hazim who narrated it from who narrated Sahl bin Sa'd:
The people were ordered to place the right hand on the left forearm in the prayer. Abu Hazim said, "I knew that the order was from the Prophet.

Analysing Tradition Two

First Observation
There is no evidence to prove that this was Hadeeth of Holy Prophet (s); in fact it is said by Sahl bin Sa'ad, Abu Hazim has made just a hunch that Sahl might have attributed it to the Prophet (s), we have no means of ascertaining how he knew, when Abu Hazim had not actually seen the Prophet (s) praying in this manner.

Second Observation
The narrator of this tradition is Sahl bin Saa'd bin Khalid al-Sa'idi. Ibn e Hajar in *Tehzeeb al-Tehzeeb* Volume 4, page 221 and in Tabqaat al-Mudallisain, page 20, in the series of "Dhikr e Jareed bin Hazim" writes that the traditions from him in respect of Holy Prophet's (s) prayers are fake and forged.

Third Observation
One of the narrators in the chain is Imam Malik, if he deemed this tradition to be authentic, then why did he never act on it, and pray with his hands folded? As we shall prove it is an established fact that Imam Malik prayed with his arms open and his his adherents do the same. Was he a hypocrite he despite knowing how the Prophet (s) prayed, not only knowing but narrating this fact and then did the exact opposite? If this was the case such a man should be condemned not praised as the lead Imam of Sunni Fiqh!

Fourth Observation
The tradition says that it was ordered to fold the hands. When an order is given on a matter then such a thing becomes Fard (compulsory), yet when we analyse the books of the Ahl'ul Sunnah we see know order deeming the folding of the hands to be Fard nor Wajib rather they have coined it Sunnah. This proves that the Sunni Ulema do not deem this tradition to be Sahih, if it was then the Sunni Ulema would not have opposed it.

Tradition Three

We read in Jami al Tirmidhi, Chapter of Maja fil Yameen, page 64, line 6, printed by Asah ul Matabe'.

Abul Ahwas - Samaak bin Harb - Qabsiya bin Hulb, - his father -the Holy Prophet (s) led the prayers while we offered the prayers behind him and he used to hold his left hand with his right one.

Analysing Tradition Three

The first narrator of this tradition is Abul Ahwas, Allama Dhahabi in Meezan ul E'tidaal, Volume 4, page 487 writes that Yahya bin Moeen said about him: **"He is nothing"**, which means that he had no importance at all.

The second narrator is Samaak bin Harb, whom Sufyan Thoori and Jareer have termed as unreliable, Jareer did not report any tradition from him, and Imam Ahmed bin Hanbal calls him a confused and puzzled narrator, Imam Nisai regarded him as unreliable.
1. Meezan ul E'tidaal, volume 2, page 232.
2) Tehzeeb al-Tehzeeb volume 4, page 107

The next narrator is Qabeesa bin Halb; about him it has been written that he was unknown and ignorant.
Meezan ul E'tidaal, volume 3, page 384.

Tradition Four

We read in Sunan Abu Daud [English translation] Book 3, Number 0754:

Muhammad bin Bakaar bin Riyan - Hasheem bin Basheer, - Hajjaj bin Zaynab, - AbuUthman an-Nahdi -
When Ibn Mas'ud prayed he placed his left hand on the right. The Prophet (peace_be_upon_him) saw him and placed his right hand on his left one.

Analysing Tradition Four

The first narrator of this tradition is Muhammad bin Bakaar, Allama Dhahabi writes that he was an unknown person, and intentionally narrated weak traditions; therefore the folks abandoned taking traditions from him.
Meezan ul E'tidaal, volume 3, page 492, series 7276.

The second narrator is Hasheem bin Basheer al-Salmi: It is said that he used to narrate fake traditions, and Sufyan e Soori has asked to abstain from taking traditions from him. He used to provide false chains for traditions.
Meezan ul E'tidaal, volume 4, page 306, series 9250.

The third narrator is Hajjaj bin Abi Zaynab: Imam Ahmed bin Hanbal, Ibn Madini, Imam Nisai, Dar Qatni and Ibn e Moeen have declared him as unreliable.
Meezan ul E'tidaal, volume 1, page 462, series 1756.

The fourth narrator is Abu Uthman al-Nahdi whose real name is Abdur Rehman bin Mal. The Sahabi, Ans said about him that he was not aware of whom he was and Ibn e Madini said about him that no one took traditions from him except Suleiman al-Tami.
Meezan ul E'tidaal, volume 1, page 550.
Ibn e Hajar says that Ibn e Jareeh has termed him as an unknown person.
Tehzeeb al-Tehzeeb, volume 12, page 146.

Tradition Five

We read in Sunan Abu Daud [English translation] Book 3, Hadeeth Number 0758

Abu Tauba - Haisam bin Hameed – Soor bin Yazeed, who - Suleiman bin Musa al-Asadi - Tawus:
The Apostle of Allah (peace_be_upon_him) used to place his right hand on his left hand, then he folded them strictly on his chest in prayer.

Analysing Tradition Five

The first narrator of this tradition is Abu Tauba, whose full name is Ahmed bin Salem A'sqalani; he is famous for tailoring fake traditions.
Meezan ul E'tidaal, volume 1, page 100.

The second narrator is Haisam, whose full name is Haisam bin Hameed al-Damishqi; Abu Daud himself has called Haisam a follower of Qadri religion, Abu Mus-har Ghasani has called him a Qadri and unreliable.
Meezan ul E'tidaal, volume 4, page 319, series 9298.

Ibn e Hajar writes in Taqreeb al-Tehzeeb that he was unreliable and extremely liar. He used to make changes in the traditions and steal traditions, could never find a person more liar than him.
Taqreeb al-Tehzeeb, volume 2, page 69.

The third narrator is Soor bin Yazeed; he too followed Qadri faith and has been termed as non famous.
Meezan ul E'tidaal, volume 1, page 373.

The fourth narrator is Suleiman bin Musa al-Asadi; It is said about him that there is uncertainty and puzzlement in his tradition and Nisai has termed him as a weak narrator.
Meezan ul E'tidaal, volume 2, page 225.

Tradition Six

Sharh e Hidaya, Chapter Sift us Salat, volume 1, page 96.

Holy Prophet (s) said "To place the right hand over the left hand and placing both of them under the navel is Sunnah."

Analysing Tradition Sixn

Compare this tradition to the fifth one. One stipulates that hands be placed on the chest while the other calls the placement of hands under the navel the Sunnah, the contradiction between the two traditions certainly proves them to be fake. But still we will provide more references arguments from the books of Ahl e Sunnah.

Also of significance is the narrator has reported this tradition without certifying it. Allamah Abdul Hai writes in *"Farangi Mehalli Hashiya"* that all the scholars agree upon the unreliability of this tradition.

Tradition Seven

We read in Sunan Abu Daud Book 3, Number 0755 Prayer (Kitab Al-Salat): Details of Commencing Prayer

Muhammad bin Qaddama - Ibn e A'een – Abi Badr - Abi Taloot, - Ibn e Jareer- his father AbuJuhayfah said: Ali said that it is a sunnah to place one hand on the other in prayer below the navel.

Analysing Tradition Seven

The first narrator of this tradition is Muhammad bin Qaddama al-Baghdadi; Ibn e Mo'een said about him that he was nothing, simply worthless and Abu Daud too has termed him as a weak narrator.
Meezan ul E'tidaal, volume 4, page 15, series 8083.

The second narrator is Ibn e A'een; his real name was Sufyan bin A'eena, it is said about him that he used to introduce self made traditions and also committed mistakes.
Meezan ul E'tidaal, volume 2, page 170, series 3327.

The third narrator was Abi Badr; his real names were Al-Waleed bin Shuja’ and Abu Hamam bin Abi Badr, Ibn e Mo’een said he was weak and Abu Hatim said that his narrations are not reliable.
Meezan ul E’tidaal, volume 4, page 340, series 9374.

The fourth narrator is Abu Taloot; Bukhari termed him as a non famous person and refused to take traditions from him.
Meezan ul E’tidaal, volume 4, page 541, series 10328.

Tradition Eight

Nasr bin Ali - Abu Ahmed al-Kala’i- al-Ala’ bin Saleh - Zar’a bin Abdul Rehman, - Abdullah ibn e Zubair saying that placing the feet together and placing the hands on each other is Sunnah.
Sunan Abi Daud, Waza ul Yamain, page 79.

Analysing Tradition Eight

The first narrator of this tradition is Nasr bin Ali, who is said to be a slanderer, he is accused of calumny.
Meezan ul E’tidaal, volume 4, page 252.

The second narrator is Abu Ahmed al-Kala’i, about whom it is said that he was quite an unknown person, and he was habitual of narrating fake traditions in order to earn fame.
Meezan ul E’tidaal, volume 4, page 684, series 9921.

The third narrator is al-Ala’ bin Saleh, he too is said to have been narrating fake traditions in order to earn fame.
Meezan ul E’tidaal, volume 3, page 101, series 5733.

The fourth narrator is Zar’a bin Abdul Rehman, it is said that no one ever took traditions from him, for he was a liar.
Meezan ul E’tidaal, volume 2, page 70, series 2862.

This tradition is false anyways because it is proven that Abdullah ibn e Zubair offered prayers with unfolded hands.

Tradition Nine

Musaddad - Abdul Wahid ibne Ziyad - Abdul Rehman ibn e Ishaque -Siaraabi al-Hakm, - Abi Waail - Abu Hurrairah(The established way of folding hands is) to hold the hands by the hands in prayer below the navel.
Sunan Abu Daud Book 3, Number 0757

Analysing Tradition Nine

Our first observation is that this is not a tradition from Holy Prophet (s), it is just a saying of Abu Hurrairah, which cannot be advanced as proof.

Its narrator is Musaddad; Dhahabi briefly states about him that he was not very concerned and cautious about the traditions.

Meezan ul E'tidaal, volume 3, page 164.

The second narrator is Abdul Wahid ibn e Ziyad, he used to narrate fake traditions, and that is, he used to add to or partially liquidate the traditions by himself. Yahya says "He is nothing", that is, worthless.
Meezan ul E'tidaal, volume 2, page 671.

The third narrator is Abdul Rehman bin Ishaque whom we have already discussed about criticizing one of the previous traditions. He has been termed as unreliable by every single person, Imam Ahmed bin Hanbal says *"He was nothing"*, his traditions were regarded as absurd, all narrators agree upon the fact that he was unreliable.
Meezan ul E'tidaal, volume 2, page 582.

Tradition Ten

We read in Sunan Abi Daud, Book 3, Hadeeth Number 0755

Muhammad bin Mehboob - Hafs bin Ghayas, - Abdul Rehman bin Abi Ishaque - Ziyad bin Zaid al-A'sim - Abi Jaifa' reports that Hadhrath Ali (as) had said that it is Sunnah to place one hand on the other.

Analysing Tradition Ten

The First narrator of this tradition is Muhammad bin Mehboob al-Banani, Allama Dhahabi writes about him that he practiced Qadri religion, and other narrators have termed his word as unreliable.
Meezan ul E'tidaal, volume 1, page 462, series 8119.

The second narrator is Hafs bin Ghayas, Allama Dhahabi writes about him that he made excessive mistakes.
Meezan ul E'tidaal, volume 1, page 568.

The third narrator is Abdul Rehman bin Ishaque whom we have already discussed about criticizing one of the previous traditions. He has been termed as unreliable by every single person, Imam Ahmed bin Hanbal says *"He was nothing"*, his traditions were regarded as absurd, all narrators agree upon the fact that he was unreliable.
Meezan ul E'tidaal, volume 2, page 582.

The fourth narrator is Ziyad bin Zaid al-A'sim; he was an unknown person, and the narrator of weak traditions.
Meezan ul E'tidaal, volume 2, page 89, series 2939.

Ibn e Hajar has mentioned about him that Abu Hatim has termed this tradition to be weak and that the narrator was not a famous person.
1. Tehzeeb al-Tehzeeb, Volume 3, page 318.
2. Taqreeb ul Tehzeeb, Volume 1, page 320.

3.8 Overall assessment of the traditions

The folding of hands while offering prayers is dependent on these traditions solely; hence it is proven that neither can this act be proven through any Quranic verse nor does any of the traditions is authentic inorder to be accepted.

It is therefore not surprising that Ibn e Manzar, a narrator in the Sahih's and teacher of Imam Bukhari said:

"There is no such proven tradition from Holy Prophet (s) in regard to folding of hands, therefore it is up to the worshipper whether he offers the prayers with either folded or unfolded hands".
1. Nayl al Autaar, Volume 2, page 203
2. Aun al-Ma'bood, Sharh Sunan Abi Daud, volume 2, page 322, published by Dar ul-Kutb e Ilmia, Beirut.

This statement can be read on the online version of Nayl al Autaar at
http://www.al-eman.com/Islamlib/viewchp.asp?BID=253&CID=43#s1 - (Cached)

After analyzing the conditions and realities of these narrators, decide without prejudice that how much truth does the traditions of folding the hands have in them.

3.9 Sunni rationale for folding hands while offering prayers

Below is what the leading and famous scholar of Deobandis, Shah Muhammad Ismail wrote in his book *Tanveer ul Ai'nain*, page 30.

"The traditions of unfolding the hands have been reported from pious followers like Hasan Basri, Ibrahim, Ibn e Musaiyab and Ibn e Seerain, as reported by Ibne Shaiba. If the traditions (of folded hands) had reached these scholars, they did not deem it a Sunnah, but attributed it to a common practice. (They would have adopted it had they regarded it as Holy Prophet's practice). Therefore they carried on with their way of unfolded hands due to it being authentic and having evidence to that effect. If these traditions had not reached them, we will assume they did not know about the folding of the hands, they told people to open their hands when praying, due to it being authentic, whereas the folding of hands is a custom with no solid evidence."

Perhaps Shah Ismail did not regard the Malikis as Sunnis, because they still offer prayers with unfolded hands. The Shah offers no solid evidence, and has made assumptions in order to defend his faith. Worthy of note is the fact that when the Sunnis are not involved in acts themselves, they term such novelties as Bid'at.

3.10 Logical deduction that the Holy Prophet (s) prayed Salat with open hands

We read in Sahih al Bukhari, Chapter on the Virtues of the Prayer Hall (Sutra of the Musalla) Volume 1, Book 9, Number 495:

Narrated Abu Qatada Al-Ansari:
Allah's Apostle was praying and he was carrying Umama the daughters of Zainab, the daughter of Allah's Apostle and she was the daughter of 'As bin Rabi'a bin 'AbduShams. When he prostrated, he put her down and when he stood, he carried her (on his neck).

We read Sharh Sahih Muslim by Nawawi Volume 1 page 205:

Narrated Abu Qatada Al-Ansari:
On one occasion Allah's Apostle lead the prayer congregation and Umama the daughter of Zainab, the daughter of 'As bin Rabi'a bin 'AbduShams was on his neck.

When he prostrated, he put her down and when he stood, he carried her (on his neck). When he prostrated, he put her down and when he stood, he carried her (on his neck).

We would appeal to our readers to inspect these two traditions closely, the ability to hold a child and the recite Takbeer, and then continue to pray Salat whilst folding his hands! If we are to accept this hadeeth from al Bukhari then we have to accept that the Prophet (s) must have offered Salat with his hands open.

3.11 Clear tradition proving that the Holy Prophet (s) prayed Salat with open hands

Ibn Hajr Asqalani writes in 'Talkhees al Jabeer fee Takhreej Ahadeeth' Volume 1 page 333, Bab Sifat al Salat:

"Ma`az narrates that when the Prophet (s) would stand for Salat, he would raise both hands to his ears, and after saying Takbeer would then drop his hands".
Online 'Talkhees al Jabeer fee Takhreej Ahadeeth' by Ibn Hajar Asqalani - (Cached)

We read in Hidayah Volume 1 page 104 part 20:

"Imam Malik's evidence for dropping the hands lies in the fact that the Propget would start by raising his hands for Takbeer and would then drop his hands".

We read in Nayl al Autaar, Volume 2:

"Narrated by Ibn-el-munzar from Ibn Alzubair, Alhasan Al-Basri and Al Nakh'ey that (Holy Prophet) used to pray with unfolded hands and do not fold the right hand on the left hand, quoted by Al Nawawi from Al Laith bin Sa'edd and quoted by Al-Mahdi in Al-Bahr from Al-Qasimiyya, Al-Nasiriyya and Al-Baqer"
Online Nayl al Autaar - (Cached)

We further read in same book:

"The Holy Prophet taught Al-Musya'ae prayer and didn't mention the folding of the right on the left hand"

3.12 Salat with open hands was the Sunnah of Rasulullah (s), his Sahaba and Tabi'een

In a similar vein, the well known scholar of Ahl e Hadeeth, Allamah Waheed'udeen uz Zaman Khan writes:

"Whoever says that offering prayers with unfolded hands is a custom related to Shi'as, that person is at fault in this regard, because not only the Shi'as but the whole Muslim Ummah offered the prayers in the same way, especially during the life time of Holy Prophet (s) the companions did it the same way and no one knew about the folding of hands."
Hadiyatul Mahdi, by Maulana Waheed uz Zaman, Volume1, page 126

Wahid uz Zaman also states that Imam ibn e Qasim reports that Imam Malik offered prayers without folding hands.
Tayseer al Bari Sharh Sahih Bukhari, translated by E'tiqad Publishing house, Delhi, volume 1, chapter 707, page 489

Abdul Hai Lucknawi states:
"Ma'az says that when Holy Prophet (s) used to stand for offering the prayers, he used to raise his hands up his his ears while reciting "Takbeer" and then he would leave his hands unfolded."
Fataawa Sheikh Abdul Hai Lucknawi, Volume 1, page 326, first edition

Ibn Abi Shaybah records that Hasan Basri and Ibrahim ibn e Musayyib prayed with open hands.
1. Nayl al Autaar, volume 2, page 194, Idar Al-Jaleel Beirut, Bab ul Salat
2. Al-Sharh Al-Kabeer, by Abdullah ibn e Qadama (Died 682 A.H.), volume 1, page 514. Dar al-kitab Beirut.

Imam of Ahl'ul Sunnah Ai'ni in Sharh Kunz ul Daqaiq, page 250, published in Nolakshoor, writes:

The Holy Prophet (s) and his companions used to offer prayers with unfolded hands to the extent that their finger tips got red due to the blood getting blocked there.

Imam Shaukani in Nayl al-Autaar, Volume 2, page 67, Egypt edition, admits that the Ahl'ul Bayt of the Holy Prophet (s) offered prayers with unfolded hands.

For further details, arguments and references we suggest readers consult Qawaneen al-Shariah fi Fiqa Jafaria, volume 1, page 305, second edition may be consulted.

3.13 Abdullah Ibn Zubair and Imam of Ahl'ul Sunnah Ibn Sireen would offer Salat with his hands open

As evidence we shall cite rely on the following esteemed Sunni works:

1. au Jaza al Masalik fee Sharh Muwatta Imam Malik Volume 3 page 166
2. Umdah tul Qaree fee Sharh Sahih al Bukhari Volume 3 page 15 Bab Salat
3. al Rauza Lundheeya Volume 1 page 97, by Siddique Hasan Khan
4. Nayl al Autaar, volume 2, page 204, Bab ul Salat
5. Teesra al-Asool,Volume 1, page 299

Teesra al-Asool:

"Ibn e Abi Shaiba - Ghassan, - Yazeed bin Ibrahim, - Umru bin Deenar - Abdullah ibn e Zubair offered prayers without folding his hands. The cousin of Holy Prophet, the grand scholar, Abdullah ibn e Abbas said that if one wishes to know how Holy Prophet (s) prayed, he may watch Abdullah ibn e Zubair praying".

In 'Au Jaza al Masalik fee Sharh Muwatta Imam Malik the Imam of Hadeeth Shaykh Muhammad Zakariya states:

"al A`ini in Sharh Bukhari recorded that Ibn Zubayr, Hasan Basri, Ibn Sireen would offer Salat with their hands open".

3.14 Imam of Ahl'ul Sunnah Hasan al Basri also prayed with arms open

This scan be evidenced from the following authentic Sunni works:

1. Au Jaza al Masalik fee Sharh Muwatta Imam Malik Volume 3 page 166
2. Umdah thul Qaree fee Sharh Sahih al Bukhari Volume 3 page 15 Bab Salat
3. al Rauza Lundheeya Volume 1 page 197, by Siddique Hasan Khan
4. Nayl al Autaar, volume 2, page 208, Bab ul Salat

We read in al Rauza Lundheeya:

"Some tabieen alaso narrated the act of reading Salat with the arms open such Hasan al Basri, Nakhai, Ibn Maseeb and Ibn Sireen, who would pray open hands, they deemed the other narration of closed hands to be unknown which is why they did not deem this to be a good Sunnah, they considered it to be a habit and custom. These people were of this opinion, since the law stipulated the opening of the arms, whilst the folding the arms, was a new act that lacked corroborative evidence".

Comment

This reference proves that the Kingpins amongst the Salaf were opposed to the act of folding the arms during Salat, and they said this was just a custom that lacked any legal basis. Hasan Basri, Ibn Zubayr and Ibn Sireen were all prominent tabi'een highly respected amonst the Ahl'ul Sunnah. In fact, in relation to Ibn Sireen Shah Abdul Aziz Dehlavi in Tohfa Ithna Ashari page 319, Bab Matheen Uthmaan he showers praise on him. The fact that these prominent men read with their arms open makes the Hadeeth demonstrating the opposite to be null and void. Had there been even the slightest chance of them being Sahih they would have never ignored the Sahaba's rulings and sided with the Shi'a position.

3.15 Imams of Ahle Sunnah Saeed ibn Jabayr and Ibn Masayyib also prayed with their arms open

Allamah Ibn Abdul Barr records the following tradition in his book 'Al Tamheed':

عبد الله بن العيزار قال كنت اطوف مع سعيد بن جبير فرأى رجلا يصلي واضعا إحدى يديه على هذه على هذه وهذه على هذه فذهب ففرق بينهما ثم جاء الأخرى

"Abd Allah ibn al-Izar said, "I used to make tawaf around the Kaba with Saeed Ibn al-Jubayr. Once, he saw a man placing one hand over the other, so he went to him, separated his hands, and then returned to me"

Everyone is aware of the prestigious place of Saed bin Jubayr among the early Ulema of Islam. According to Ibn Kathir Saeed bin Jubayr was among the students of Ibn Abbas [ra] and was Imam in various studies of Tafsir and Fiqha. [Al Bidayah wal Nihayah (Urdu), Vol 9 page 177 'Events of 94 H'.].

Ibn Hajar Asqlani writes about Saeed bin Jubayr:

"....He narrated hadiths from Ibn Abbas, Ibn Al-Zubair, Ibn Umar, Ibn Maqal, Uday Ibn Hatem, Abi Masood Al-Ansay, Abi Saeed Al-Khudari, Abu Hurayra, Abu Musa Al-Asha'ari, Al-Dahak Ibn Qais Al-Fehri, Anas, Amro Ibn Maymoon, Abi Abdulrahman Al-Sulami and lady Aysha..... Ibn Abi Mughera said that when people of Kufa visited Ibn Abbas to ask him for Fatwa, he used to say to them: 'Isn't Saeed Ibn Jubayr among you?'.... Amro Ibn Maymoon said that his father said: "Saeed Ibn Jubayr passed away but there was not a single person who had not attained knowledge from him"... Abu Al-Qasem Al-Tabari said: "He is a reliable Imam and hujah on Muslims".....Ibn Haban Said that Saeed was a jurist, worshiper, righteous and pious."
Tahzib Al-Tahzib, Volume 4 No. 14

We would also like to mention the position of hands Saeed bin al Mussayyib used to kept during Salat but for those who know less about this notable person, we are presenting the text recorded by Ibn Kathir in his book:

"He heard hadiths from Hadrath Umer Farooq, Hadrath Uthman, Hadrath Ali, Saeed and Abu Hurairah ...Zuhri said: "I lived with him for seven years and I haven't seen anyone more knowledgeable than him". Makhool said: "I went all over the word in pursue of knowledge but never found anyone more knowledgeable than Saeed". Auzai says that someone inquired Zuhri and Makhool about the most prestigious jurists in their eyes, both of them unanimously said 'Saeed bin al Mussayyib'. People used to call him "Faqih al Fuqaha" [jurist of all jurists]... Rabi` has stated with reference to Imam Shafi that even a mursal hadith from Saeed bin al Mussayyib is equal to a Hassan hadith and it is equal to a Sahih hadith in the eyes of Imam Ahmed. Has also said that Saeed bin al Mussayyib is superior to all Tab`een... Abu Zar`ya said: "He was Madani and Thiqa Imam". Abu Hatim said: "No one among Tabaeen was unique and superior to him"
Al Bidayah wal Nihayah (Urdu), Vol 9 page 179-180 'Events of 94 H'. (Nafees Book Academy Karachi)

In the book 'Al Tamheed' by Ibn Abdul Barr we further read that Imam of Ahle Sunnah and Jurists of all Jusrits Saeed ibn al-Musayyib used to pray like Shia do:

يزيد قال ما رأيت سعيد بن المسيب عبد الله بن
يرسلهما قابضا يمينه على شماله في الصلاة كان

"Abd Allah ibn Yazid said, "I never saw Saeed ibn al-Musayyib holding his left hand with his right hand in the prayer, he used to lay them straight."

Ibn Abdul Barr's book "Al Tamheed" can also be downloaded from the following Wahabi/Salafi website
http://www.almeshkat.net/books/archive/books/altmheed.zip

Wahabi scholar Nawab Siddique Khan writes in al Rauzathul Lundheeya Sharh Durrul Bayya Volume 1 page 97:

"Ibn Abi Shaybah has recorded that Ibn Masyyib, Saeed bin Jabair and others, would offere Salat with their arms open, they did not deem the folding of the arms to be a good Sunnah, they relied on the definite, since the other action lacked evidence"

3.16 Imam Malik offered Salat with his hands open

We read in Fathul Bari fee Sharh Sahih al Bukhari Volume 2 page 224:

"Imam ibn e Qasim reports Imam Malik offered prayers without folding hands."

The same narration has also been recorded in Tayseer al Bari Sharh Sahih al Bukhari, translated by E'tiqad Publishing house, Delhi, volume 1, chapter 707, page 489

We read in Sahih Muslim, Sharh Nawawi Volume 1 page 173, Dhikr Salat

"The other narration of Malik is that the hands should remain open in Salat, not closed and this opinion is the most prevelant amongst the Sahaba of Malik".

Imam of Ahl'ul Sunnah Ai'ni in Sharh Kunz ul Daqaiq, page 250, published in Nolakshoor, writes:

Imam Malik said that the order is certainly about unfolding the hands but prayers can be offered with the folded hands. The Holy Prophet (s) and his companions used to offer prayers with unfolded hands to the extent that their finger tips got red due to the blood getting blocked there.

In Al Kifayah Volume 1 page 250 and al Ghayah Volume 1 page 250, both of which are commentaries of Hidayah, we read this narration:

"Imam Malik gave a Fatawa that the hands should be pointing in the direction of the ground"

Muhammad bin Abdul Rahman Dimishquee Shafee writes in Rehmath al ummah Volume 1 page 37, Dhikr Salat:

"The narration of Imam Malik is well known that he would pray with open hands"

Sunni scholars Sherani in Meezan al Kubra Volume 1 page 150, Dhikr Salath says:

"The Fatawa of Imam Malik is well known, namely that he would pray with open hands"

The darling of the Wahaby and Deobandi movement Muhammad Ismaeel Shaheed writes in Tanveer al Aynayn page 41:

"The Syrian companions fo Imam Malik bin Ums narrate that he would offer Salat with his hands open. This Fatawa related to his obligatory Salath, and Imam Qasim narrates that he would read the obligatory and Sunnah prayers with open hands. Shuhaib also records that Malik prayed open hands, and he narrates that Imam Malik's Sahab acted upon this"

We read in au Jaza al Masalik fee Sharh Muwatta Imam Malik Volume 3 page 166:

"There exist various narrations from Imam Malik on the opening of the hands, and amongst the Malikis the opening of the hands is preferred and better, and Imam Malik deemed the act of folding during obligatory prayers to be Makruh, but Musthahab in Sunnah prayers"

Maulana Ishfaque ur-Rehman in Imam Malik's Muwatta (Arabic), page 142, printed by Noor Muhammad Asah Al-Mutabe' Karachi, border/margin of Kashful Ghita writes:

That is, "About placing the right hand on the left hand, Imam Malik said: "In the obligatory prayers, I am not even aware of the folding of hands" so in obligatory prayers Imam Malik wasn't convinced that the hands should be folded, and he considered it as abominable. But while offering the Nafl prayers in order to ease up things he allowed folding the hands if the position of Qayyam gets lengthy." (He might have felt the need for relaxation in the Taraweih prayer, using one biddat to support other Biddat, What Intelligence!).

About the folding of hands, in the border of the very same page it is stated:

"Imam Malik has allowed the folding of hands for Nafl prayers but for the Obligatory prayers, it is not allowed."

Ibn al-Qasim said:

"…Maalik said about placing the right hand over the left during Salat. He said: ("I don't know (of) that in the obligatory (prayer)." And he used to dislike it. "However, in voluntary prayers (nawaafil), when the standing is extended, there is no harm in that (for one who doesn't) support himself by it..."
Al-Mudawwanah 1/111

Comment

Now it is clear that Imam Malik has only allowed it to ease up the Nafl prayers and has forbidden from acting the same way in obligatory prayers, because he knew that Allah (swt) dislikes folded hands, and the ill and unwell have been provided with special dispensation, even though there is no Quranic order for it. Maalik's statement in the last narration, "I don't know of that in the obligatory prayer", suggests to anyone who is acquainted with his method of deducing legal rulings that he is unaware of any conclusive evidence that would be strong enough to consider placing the right hand over the left on the chest a sunnah act of the obligatory prayer. Let us not forget that Malik studied under the top ranking tabi'is and tabi' tabi'is.

Imam Malik was one of the four Sunni Imams. He issues a Fatwa that the hands should remain open during Salat, by doing so he deemed the folding of hands to be the incorrect method. This in turn means that all of the Sunni traditions on folding the hands are false, even if there was a slight chance of them being Sahih, Malik would have never had the courage to isse an edict opposing them. Madeena was the city wherein the Prophet taught directly, hence the people of this blessed city learnt the methof of Salat from their father / grandfather's who had prayed behind the Prophet (s), they accordingly prayed with their hands open. Imam Malik did not care about the position held by the Khaleefa of the time and gave a Fatawa stating that the hands must remain open. Is it believable that in the city of the Prophet (s) the people opuld pray with their hands folded whilst their Imam would lead the Salat with his hands open? The Ijmaa amongst the Ahl'ul Sunnah is that any of the Fatawas of their four Imams is correct, hence this Fatawa is likewise correct, why do these Nasibi get perturbed when Shi'as in schools and colleges enter their prayer rooms reading the Salat open hands? They all stare at the Shi'a praying, and start pointing at him with signs of disgust expressed across their cursed faces!

3.17 All of the people of Madina would offer Salat with their arms open

The student of al Muhaddith Shah Waliyullah, Allamah Muhammad Moeen Lahori writes in Dhursuth al Beeb page 34 (Lahore edition 1868) writes:

"In my opinion the acts of the people of Madeena are a major proof, and Imam Malik deemed the ijmaa of the people of Madeena to be proof, which is why the Malaki scholars would pray with open hands by relying on the action of the people of Madeena, and rejected the Hadeeth about folding the arms on account of the situation, when one Hadeeth supercedes another Hadeeth. That is why they gave greater value to the Hadeeth from the people of Madeena. Abul Qasim narrated from the Risala of Imam Malik that the companions of Imam Malik adhered to this, and Imam Malik took narration Muwatta regarding Qabzul Yadein aqeedah that contradicted his madhab such as narrations opposing Qanoot in Fajr prayes, whilst this is allowed in the madhab of Imam Malik.

Fatwas aboput praying with open arms are not exclusively those of Imam Malik, Imam Abu Bakr Ibn Abi Shaybah narrates in al Musannaf that Ibn Zubayr would pray with his arms open. Also Shaykh Abdul Haqq Dehlavi wrote in Sharh Shafaa Sadaath that he asked the the Maliki Ulema from Hejaaz for proof for praying with open hand, they were unable to bring forth proof, even though evidence is clear, the act of the people of Madeena is a greater evidence for proving the actions of the actions of the Sahaba and Tabieen".

Shaykh Dehlavi's acknowledgement that the people of Madeena and Malikis prayed with open hands since they had no other evidence to refute this position means that Nasibi propaganda that Shi'a Salat is with basis and Bidah is completely baseless!

3.18 Umar and Imam Shaafi had no objection to the Salat being read with open hands

We read in Meezan al Kubra Volume 1 page 15, the Chapter on the virtues of Salat:

"It is better to drop your arms by your sides during Salat, and Imam gave a detailed Fatwa on this matter in his book 'Ilm', if one who stands for prayers and has done no sinful act then there is no objection to him praying with his hands open".

We read in Kashf al Ghimma Volume 1 page 87 Part 2

"Hadhrath Umar used to kill knits whilst offereing Salat, to the extent that knits were clearly visible on his hands, Maaz bin Jabeel was a leader in this field".

Comment

We challenge the Nasibi's to demonstrate how you can kill knits whilst praying wioth the arms folded. You can't even kill one, then how did Umar kill so many? He must have done this with his arms open. It is not possible to kill knits and pray with the hands folded at the same time, Umar's act of killing knits whilst praying is clear proof that he prayed with his hands open.

3.19 Imam of Ahl'ul Sunnah Auzai said you can pray either with you arms open or folded

As evidence we shall cite the following esteemed Sunni works:

1. Hidaya Volume 1 page 102 part 21
2. Nayl al Autaar Volume 2 page 208 bab ul Salat
3. au Jaza al Masalik fee Sharh Muwatta Imam Malik Volume 3 page 166

4. Umdah thul Qaree fee Sharh Sahih al Bukhari Volume 3 page 15 Bab Salat
5. al Kifaya Sharh Hidaya Volume 1 page 25
6. Meezan al Kubra Volume 1 page 150
7. Rehmat al Aima page 37

We read in al Kifaya:

"The Sunnah is to pray with the arms folded , Imam Auzai said one has free choice in Salat, he can fold his arms or keep them open".

Comment

This Fatwa proves that folding the arms is not obligatory, neother is keeping them open an act of Bidah

3.20 Sunni Fatwa that lesser people should pray with their arms open

We read in Meezan al Kubra Volume 1 page 150, Bab ul Salat:

"The act of folding the hands in Salat is a special distinction for big people like the Saints and scholars, lesser people shoud adhere to the Maliki position and pray with their arms open".

We read in Kabreeath alHumra Bhar Hasheeya Yaukaayath Wajhoo Ameer Volume 1 page 57:

"The acts of placing one hands over the chest in Salat is reserved for the complete people, who have no obstruction to Allah (swt) when folding the arms. It is better for less complete people to open their hands, since via closing the hands one's attention span towards Allah (swt) diverts"

3.21 Sunni Fatwa to recite Salat with open hands, and close them if you get tired

We will prove this via reliance on the following esteemed Sunni works:

1. Muwatta Sharh Dhurqani Volume 1 page 321
2. Umdah thul Qaree fee Sharh Sahih al Bukhari Volume 3 page 5
3. Fathul Bari fee Sharh Sahih al Bukhari Volume 1 page 324
4. Kifaya Sharh Hidayah Volume 1 page 250

Fathul Bari:
"Ibn Qasim recorded Imam Malik's reading with open hands in Salat, and the vast bulk of Maliki Ulema have embraced this Fatwa, and they deem closing the arms to be Makruh, Ibn Hajaab said that folding of the arms should be restricted to ease".

Kifaya:
"Auzai said that closing or opening the hands is within one's choice, the option of folding is to make life easier, as lenthy recitals would often lead blood rushing to the

finger tips of the Sahaba"

Umdah thur Qaree:
"Imam Malik issued a Fatwa that the arms should remain open during Salat, if recitals are long then for the purposes of ease the arms can be folded"

3.22 Logical reasoning as to why the Salaf opened their arms during Salat

We have relied on the comments of two books:

1. al Rauza Lundheeya Volume 1 page 197, by Siddique Hasan Khan
2. Tanveer an Aynain page 58 by Shah Ismaeel Shaheed

Both authors commenting on why the Sahaba and Tabieen read with the arms open state:

"They prayed with the arms open as they were acting on the initial orders, since the foolding of the arms was a new order that required evidence, which was not proven which is why they had no other choice but to pray with the arms open"

3.23 Our challenge to our critics

We challenge those who speak and write vociferously against to produce evidence from Hadeeth wherein the Prophet (s) gave an explicit order that the arms be folded during Salat? We are confident that the Nasibi will be unable to locate any such evidence fom their books. Our next question is 'Why did the Prophet (s) maintain silence with regards to this matter'. It begs the question as to why the Sahaba did not seek to clarify this matter either? When no order exists to fold the hands, then these Nasibi should know that opening the arms is a natural thing, which does not require any evidence to prove it.

3.24 The main reason for folding hands: to oppose the Shi'a

We shall prove this by relying on the following esteemed Sunni works:

1. Fathul Qadeer lama Jaza al Faqeer Voilume 1 page 250, Dhikr Salat
2. Kifaya Sharh Hidaya Volume 1 page 250 Dhikr Salat
3. Tanveer al Aynain page 38
4. Hidayath al Mahdi page 126

Fathul Qadeer:
"Ahl'ul Sunnah's act of folding the arms in Salat, Funeral prayers and Eid is a habit, the arms are folded in opposition to the Rafidi [Shi'a] as they pray with the arms open"

Kifaya:
"The Ahl'ul Sunnah state that the opening of the arms in Salat is in the Madhab of the Rafidi, the Ahl'ul Sunnah fold their arms, and the reason is to oppose the Shi'a"

Tanveer al Aynain:
"Imam Malik gave an order to read Salat with open arms, and the Sunni Ulema here

(i.e. the Indian Subcontinent) sau that praying with open hands in the cities means imitating the Shi'a. The Hanafee Ulema have rejected opening the arms in salat, opening the arms is a Shi'a practice, and nothing else will remain, and the Prophet (s) said 'protect yourself from acusation"

Need we say anymore? One major proof for folding the hands is to oppose the Rafidi. We should also point out that the Rawafid also recite Surah Fateha during their Salat, the followers of Mu'awiya in their opposition to the Rafidi should abandon Surah Fateha and replace with rap lyrics or some bhajhan.

3.25 When, why and how did the method of prayers change?

Every single person with a broad and research oriented mind and also those who intend to seek and extract the truths of history would want to know that prayer, that was supposed to be the symbol of Unity, how did the five or six methods of it prevail and when was the Muslim Ummah struck by this fatal blow? As far as the recitation while observing "Qayyam", "Ruku'" (bowing), "Sajood" (prostration), and "Tashahud" etc is concerned, some of them are the same in both the Shi'a and the Sunni prayers, and the differences that exist in some of them, are very minute, therefore if our honourable scholars display a bit of tolerance on its basis the unity in the Ummah can be strengthened.

The reality about the first part of our question is that this change in prayers did not happen suddenly, infact this was a gradual process that took place over the years, to the point that we have the testimony of the Sahabi Malik bin Anas in Sahih al Bukhari Volume 1 hadith number 507:

"Anas said, "I do not find (now-a-days) things as they were (practiced) at the time of the Prophet." Somebody said "The prayer (is as it was.)" Anas said, "Have you not done in the prayer what you have done?"

Narrated Az-Zuhri that he visited Anas bin Malik at Damascus and found him weeping and asked him the reason for it. He replied, "I do not know anything which I used to know during the lifetime of Allah's Apostle except this prayer which is being lost (not offered as it should be)".

Of relevance is the fact that we read in Sahih Bukhari, Virtues of the Prayer Hall Volume 1, Book 12, Number 751:

Narrated Imran bin Husain:
I offered the prayer with 'Ali in Basra and he made us remember the prayer which we used to pray with Allah's Apostle. 'Ali said Takbir on each rising and bowing.

If one ponders over this tradition from Bukhari and Muslim then no further explanation of the fact is required that the novelties in the method of prayers had already started in that era and that is what made Imran bin Hasayn say that Ali[as] led the prayers just like Holy Prophet (s) used to lead. And the reply to the second issue that why the changes took place, is quite simple that after Holy Prophet (s), had the Ummah stuck to one single nucleus, that is the Ahl e Bait (s.a), these differences would have not taken place, but when the nucleus was shattered then the birth of novelties and differences was something natural.

3.26 The folding of the arms was copied from the people of Rome

We shall seek to prove this via reliance on the following esteemed Sunni works:

1. Al-Awaail page 209 by Allama Askari, Chapter on Islami Namaz

2. Tanveer an Aynain page 58
3. al Rauza Lundheeya Volume 1 page 87, by Siddique Hasan Khan

Tanveer al Aynain:
"Ibn Sireen was asked a man why e placed his right hand over the left hand in Salat, he said this was practice of the Romans"

3.27 Contradicting Fatawas amongst the Sunni Ulema on folding the arms

1. Umdah tul Qaree fee Sharh Sahih al Bukhari Volume 3 page 16 Bab Salat
2. al Rauza Lundheeya Volume 1 page 97, by Siddique Hasan Khan
3. Nayl al Autaar, volume 2, page 204, Bab ul Salat
4. Meezan al Kubra Volume 1 page 150
5. Fathul Bari Volume 2 page 224

Fathul Bari:
The Ulema have said that there is wisdom behing the Sunni method of Salat, since the act of folding the hands is the act of a pathetic beggar, and positioning hands in this way prohibits bad acts and this is a purer method.

Kifaya:
"Long recitals amongst the Muslims, meant people stood for lengthy periods. And blood would rush down to the finger nails, that's why via wisdom of the State the order was given to fold the arms"

3.28 Conclusion

The Shi'a perspective is very clear and straight forward that Holy Prophet (s) used to offer prayers with straight and hanging hands, and the fact that the Holy Progeny of the Prophet (s) practiced the same manner of prayers further strengthens it.

The second evidence for the Shi'a view being valid is the uncertain and unreliable attitude of the Sunni scholars, who even say that the worshipper is free to adopt any of the methods.

The third verification of the Shi'a perspective is that the Madina born Imam of Sunnis, Malik bin Ans is of the view that the prayers should be offered with unfolded hands which is still practiced by his followers, and on the basis of the same realities a Sunni researcher, Dr. Hameed Ullah (PhD) has written:

"In my view the difference between the Shi'a and the Sunni methods of prayers has no importance. The followers of Maliki faith, who are Sunnis, offer prayers with unfolded hands like the Shi'as. This means that Holy Prophet (s) sometimes offered prayers this way, and sometimes the other way around."
Khutbaat e Bahawalpur, by Dr. Hameed Ullah (PhD), page 34, Idara Tehqeeqat e Islamic research centre, Islamabad

The comments of Maulana Shibli No'mani also carry relevance:

"Prayers can be offered with either unfolded hands, or folded hands, they can even be placed on the chest or above the navel, Ameen can be either be said loudly or with a low voice. Therefore except a few acts, no specific method needs to be followed, that is why the numerous Imams adopted different methods."
Ilm ul-Kalaam aur Kalaas, page 311, published by Nafees Academy Karachi

We hope that the Sunni Ulema develop some courage and let the people know about this fact so that Nasibi propaganda against the Shi'a can come to an end. Those who have been to Libya will see that the Muslims there are predominantly Malikis and they offer prayers with unfolded hands, besides this there are followers of Imam Malik in many other countries too, including the Arab ones, and they all offer prayers with unfolded hands, even behind a single Imam some worshippers offer prayers with unfolded hands while some fold their hands and this is not considered as a difference.

4. Reciting Bismillah loudly

Regarding recitation of "Bismillah alArehman alRahim" i.e

الرحمٰن الرحيم بسم الله

i.e *"In the Name of Allah, the Most Gracious, the Most Merciful"* with a hearable voice, there are three traditions from Ans bin Malik.

4.1 First Tradition:

I offered prayers behind Holy Prophet (s), Abu Bakr, Umar and Othman and I heard all of them reciting "Bismillah alArehman alRahim".

4.2 Second Tradition:

This tradition is also referred to Ans bin Malik saying "I did hear them, but they did not recite it in a hearable voice.

4.3 Third Tradition:

I offered prayers behind each one of them, but none of them recited "Bismillah alArehman alRahim".
Nayl al-Autaar, al-Shaukani, volume 2, page 215

The same book *Nayl al-Autar, volume 2, page 217* quotes Ans bin Malik narrating that Muawiyah once came to Medina and led the prayers loudly but did not recite "Bismillah alArehman alRahim", after the prayers ended, both the Migrants and the Helpers came to him and said "O Muaviya! You made the prayers void, neither did you start with the name of Allah, nor did u recite Takbeer, although we had seen the apostle of Allah doing it.

In Beyhaqqi's perspective, the Holy Progeny of the Prophet (s) unanimously agreed that **"Bismillah alArehman alRahim"** should be recited loudly.

With reference to Mustadrak al-Hakim it is written that a large group of the Companions and followers were of the view that that **"Bism Illah ir Rehman ir Raheem"** should be recited loudly.

Imam Dhahabi, while commenting about the narrator Ibn e Shahab al-Zehri says that he emphasized that **"Bismillah alArehman alRahim"** be recited loudly and then the recitation of Surah e Fatiha be started in the same way with **"Bismillah alArehman alRahim"** preceding the recitation of any Surah.

In this connection we have relied on the following esteemed Sunni works:

1. Tadhkirath'ul-Hufaaz, volume 1, page 104.
2. Tafseer Durre Manthur, volume 1, page 11.
3. Sunan Tirmidhi, volume 1, page 155,
4. Fath'ul-Bari, volume 2, page 221.
5. Al-Musnaf, volume 2, page 89, Abdul Razzaq

6. Al Musannaf by Ibn Abi Shaybah, volume 1, page 448.

7. Sunan Dar al-Qutni, volume 1, page 309, which has been mentioned in the discussion about Muaviya.

8. Ma'rifat al-Awam ul-Hadeeth, al-Hakim Neshapuri, page 251.

9. Kunz ul-A'mal, volume 8, page 119, series, 122181.

Ibn e Abbas [ra] said that it is Arabic style of reading to recite **"Bismillah alArehman alRahim"** loudly.

Tafseer e Ibn e Kathir (Farid Book Depot, New Delhi) Volume 1, page 21 states:

The scholars who stated that Bismillah is a part of every Surah (except chapter 9) had different opinions; some of them, such as Ash-Shafi`i, said that one should recite Bismillah with Al-Fatihah loudly. This is also the opinion of many among the Companions, the Tabi`in and the Imams of Muslims from the Salaf and the later generations. For instance, this is the opinion of Abu Hurayrah, Ibn `Umar, Ibn `Abbas, Mu`awiyah, `Umar and `Ali, Abu Bakar and Uthman. Imam Al-Khatib has reported with weak chain from Abu Bakar and thman and Behaqi and Ibn Abdul Bar have narrated from Umer and Ali as well. The Taba`in who also used to recite Bmismillah loudly in the prayers in which Qirat is done loudly include Sa`id bin Jubayr, Akrimah, Abu Qulabah, Az-Zuhri, `Ali bin Al-Hasan, his son Muhammad, Saeed bin Musayyib, `Ata', Tawus, Mujahid, Saalim, Muhammad bin Ka`b Al-Qurazi, Ubaid, Abu Bakr bin Muhammad bin `Amr bin Hazm, Abu Wa'il, Ibn Sirin, Muhammad bin Al-Munkadir, `Ali bin `Abdullah bin `Abbas, his son Muhammad, Nafi` the freed slave of Ibn `Umar, Zayd bin Aslam, `Umar bin `Abdul-Aziz, Al-Azraq bin Qays, Habib bin Abi Thabit, Abu Ash-Sha`tha', Makhul and `Abdullah bin Ma`qil bin Muqarrin. Also, Al-Bayhaqi added `Abdullah bin Safwan, and Muhammad bin Al-Hanafiyyah to this list. In addition, Ibn `Abdul-Barr added `Amr bin Dinar.

The proof that these scholars relied on, is that since Bismillah is a part of Al-Fatihah, it should be recited loudly like the rest of Al-Fatihah. Also, Al-Nasa'i recorded in his Sunan, Ibn Hibban and Ibn Khuzaymah in their Sahihs and Al-Hakim in the Mustadrak that Abu Hurayrah once performed the prayer and recited Bismillah loudly. After he finished the prayer, he said, "Among you, I perform the prayer that is the closest to the prayer of the Messenger of Allah." Daraqutni, Al-Khatib and Al-Bayhaqi graded this Hadith as Sahih.
It has been narrated from Ibn Abbas in Abu Daud and Tirmizi that Prophet[s] used to began his prayers with Bismillah Ar-Rahman Ar-Rahim. Imam Tirmizi states that this hadith is not much Sahih. In Mustadrak al Hakim, it has been narrated from Ibn Abbas that Holy Prophet[s] used ot recite Bismillah Ar-Rahman Ar-Rahim loudly in prayers. Imam Hakim has stated it Sahih.

... In the Musnad of Imam Ahmad, the Sunan of Abu Dawud, the Sahih of Ibn Hibban and the Mustadrak of Al-Hakim - it is recorded that Umm Salmah said, "The Messenger of Allah used to stop at every verse and his recitation used to be distinguished one. For example while reciting:

اللَّهِ الرَّحْمَـنِ الرَّحِيمِ - الْحَمْدُ للَّهِ رَبِّ بِسْمِ
الرَّحْمَـنِ الرَّحِيمِ - مَـلِكِ يَوْمِ الدِّينِ - الْعَـلَمِينَ

i.e ***(In the Name of Allah, the Most Gracious, the Most Merciful. All praise and thanks***

***be to Allah, the Lord of all that exists, the Most Gracious, the Most Merciful. The Owner of the Day of Recompense.*)"**

Ad-Daraqutni graded the chain of narration for this Hadith Sahih.

Imam Shafi`i and Al-Hakim in his Mustadrak have narrated from Anas that Mu`awiyah led the prayers in Al-Madinah and did not recite Bismillah. The Muhajir companions who were present at that prayer criticized that.
When Mu`awiyah led the following prayer, he recited the Bismillah aloud. The Hadiths mentioned above provide sufficient proof for the opinion that the Bismillah is recited aloud.
Tafsir Ibn Kathir, Volume 1 Parah 1 page 21

5. Bowing and Prostration

5.1 What did the Holy Prophet (s) recite while he bowed and prostrated?

The Imams from Ahl'ul bayt (as) are reported to have recited

العظيم و بحمده سبحان ربی

"Glory and praise be to my mighty Lord" three times while bowing and three times

الا علیٰ و بحمده سبحان ربی

"Glory and praise be to my most high Lord" while prostrating.

This can be evidenced from the following Shi'a sources:
1. Man la Yuhzirah al-Faqeeh, volume 1, page 167, published in Karachi.
2. Man la Yuhzirah al-Faqeeh, volume 1, page 167, published in Karachi.

In the footnote of Sahih Bukhari, Allamah Waheed uz-Zaman has reported three different traditions about the Holy Prophet (s) and then writes:

"It is reported from the blessed family of the Holy Prophet (s) that the Prophet (s) used to recite "Glory and praise be to my mighty Lord" while bowing and "Glory and praise be to my most high Lord" while prostrating."
Tayseer al Bari Sharh Sahih Bukhari, Volume 1, page 523, published by Taj Co.Ltd Karachi.

We read in Sunan Abu Daud, Book of Prayer (Kitab Al-Salat): Details of Commencing Prayer Book 3, Number 0869:

Narrated Uqbah ibn Amir:
The above (No 868) tradition has also been reported through a different chain of narrators by Uqbah ibn Amir to the same effect. This version adds: When the Apostle of Allah (peace_be_upon_him) bowed, he said: "Glory and praise be to my mighty Lord" three times, and when he prostrated himself, he said: "Glory and praise be to my most high Lord" three times.

Since prayer reflects one's submissiveness and obedience to Allah (swt), the Shi'a recite

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between the two prostrations in order to seek forgiveness from their Lord. Shi'a works confirm that these words were recited by the Imams from Ahl'ul bayt (as), for evidence readers can consult:

1. Furo' e Kafi, volume 2, page 91.
2. Man la Yuhdhirah al-Faqeeh, volume 1, page 167, published in Karachi.

Similar type of words in recitation can also be located in Sunni books. It is stated in Sunan Abu Daud that Holy Prophet used to recite the following phrase between the two prostrations.

مغفرلی وارحمنی و عافنی واهدنی وارزقنی اللهم

We read in Sunan Abu Daud, Book of Prayer(Kitab Al-Salat): Details of Commencing Prayer,Book 3, Number 0849:

Narrated Abdullah ibn Abbas:
The Prophet (peace_be_upon_him) used to say between the two prostrations: "O Allah, forgive me, have mercy on me, guide me, heal me, and provide for me."

Maulana Waheed uz-Zaman Hyderabadi writes in Tayseer al-Bari Sharh Sahih Bukhari:

"Our Imam Ahmed bin Hanbal regarded the repeated recitation of

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as desirable between the prostrations."

Tayseer al Bari Sharh Sahih Bukhari,Volume 1, page 542, published in Karachi.

6. Raising of Hands (Rafa' e Yaddain)

The Shi'a raise their hands in every prayer, whenever they recite Takbeer. Curiously the Ahl'ul Sunnah object to this, even though it can be proven from their own Hadeeth Books that that this is the Sunnah of the Holy Prophet (s). It is for this reason that we, prior to bowing or prostration, and while rising from each of them, raise our hands and recite Takbeer.Sahih Bukhari, Sahih Muslim, Sunan Abi Daud and more Hadeeth books like Sunan Nisai etc report this in detail.

We read in Sunan Abu Daud, Book of Prayer (Kitab Al-Salat): Details of Commencing Prayer Book 3, Number 0737:

Narrated AbuHurayrah:
When the Apostle of Allah (peace_be_upon_him) uttered the takbir (Allah is most great) for prayer (in the beginning), he raised his hands opposite to his shoulders; and when he bowed, he did like that; and when he raised his head to prostrate, he did like that; and when he got up at the end of two rak'ahs, he did like that.

Similar references can also be located in:
1. Tayseer al-Bari Sharh Sahih Bukhari, Volume 1, page 487, published by Taj Company limited.
2. Sahih Muslim with brief Sharh Nawawi, volume 2, page 17, published by No'mani Book Store, Lahore.

The earlier tradition is from Sunan Abu Daud, but a tradition from Sunan Nisai proves that Holy Prophet (s) raised his hands after every prostration too. Here are the words of Sunan Nisai:

"Malik bin al-Howairs narrates that he saw Holy Prophet (s) raising his hands, during prayers (that is when starting the prayers), when he bowed, when he rose from a bow, when he prostrated and when he rose from a prostration, till the lower part of his ears."
Sunan Nisai, volume 1, page 397, Bab e Rafa' e Yaddain al- Sajood, translated by Maulana Waheed uz-Zaman, published in Lahore.

Similarly we read in Nawawi's Sharh of Sahih Muslim, Volume 2, page 18, published in Lahore:

"In the view of Abu Bakr bin Manzar, Abu Ali Tabri and some Ahl e Hadeeth it is desirable to raise hands between the prostrations."

Those who mock Shi'a for raising hands after every prostration are requested to look at these traditions and recognise what the Shi'a do is the Sunnah of Prophet (s), so why the criticism?

7. Qunoot

Prior to bowing in the second Raka', the Shi'a recite Qunoot. This issue is also mentioned in detail in Hadeeth traditions of both Sects and is hence a Sunnah of the Holy Prophet (s). Imam Bukhari has written a whole chapter in Sahih Bukhari under the caption of "Chapter of Qunoot; Before and after Bowing" and grand scholar of Ahl e Hadeeth Allamah Waheed uz-Zaman writes in the border of Bukhari:

"By bringing this chapter, Imam Bukhari has refuted all those who term Qunoot as a novelty."
Tayseer al Bari Sharh Sahih Bukhari, Volume 2, page 79, published by Taj Company limited, Karachi.

We should point out that in the introductory remakrs of this Shrah of Sahih Bukhari it is written:

"This is the most detailed commentary on Sahih Bukhari in Urdu language. Every hadith has been translated with the additional spices of idioms and phraseology, so that translation no longer smells of just translation and the meaning of hadith is easily memorized. Also the Shrah (commentary) of every hadith has been derived from authentic Shrahs like Fatah al Bari, Kirmani, A`ini and Qastalani etc and the rulings of mujtahideen have also been mentioned for every issue. This translation of Sahih Bukhari is of its own kind"

Allamah Waheed Zaman then proceeds to translate the tradition from Sahih Bukhari:

Narrated 'Asim:
I asked Anas bin Malik about the Qunut. Anas replied, "Definitely it was (recited)". I asked, "Before bowing or after it?" Anas replied, "Before bowing." I added, "So and so has told me that you had informed him that it had been after bowing." Anas said, "He told something untrue (i.e. "was mistaken," according to the Hijazi dialect). Allah's Apostle recited Qunut after bowing for a period of one month." Anas added, "The Prophet sent about seventy men (who knew the Quran by heart) towards the pagans (of Najd) who were less than them in number and there was a peace treaty between them and Allah's Apostles (but the Pagans broke the treaty and killed the seventy men). So Allah's Apostle recited Qunut for a period of one month asking Allah to punish them."

You can also locate this tradition in the English translation of Sahih Bukhari, Chapter of Vitr Prayer, Volume 2, Book 16, Hadith Number 116.

Allamah Waheed uz Zaman then further writes in the same section:

"According to the Ahl'ul Hadeeth belief, Qunoot is valid both ways, either before or after bowing…. Abdur Razak and Hakim have narrated with Sahih Isnad that Holy Prophet[s] recited Qunoot in morning prayers till he remained alive. Shaf`is are of the view that Qunoot should always be recited after bowing and Hanafis say that it should always be recited before bowing."
Tayseer al Bari Sharh Sahih Bukhari, Volume 2, page 79, published by Taj Company limited, Karachi.

This proves that the Holy Prophet (s) recited Qunoot in every prayer verified from a Sunni source deemed the most authentic after the Holy Qur'an. Our Deobandi opponents should follow the Sunnah instead of mocking those who already follow it.

8. Tashahud & concluding Salat

8.1 Tashahud and ending the prayer, in the light of the Sunnah of Holy Prophet (s)

The Tashahud under discussion is the one recited at the end of the Salat, the Ahl'l Sunnah call this **'Sitting in Altahyaat'**.

So what is the correct way to end a prayer? This issue is another point of contention between the Shi'a and Sunnis. According to the Sunnah of Prophet (s) that has reached us through Imams of Ahl'ul Bayt (as) one commences Salat by loudly reciting Takbeer, and ends by admitting the greatness and supremacy of Allah (swt), by reciting Takbeer thrice after Tashahud. We do not turn right and left while paying Salam, instead we recite Takbeer three times after Tashahud. Our act is proven by Sahih Bukhari, namely during the days of Holy Prophet (s) prayers were ended with the recitation of Takbeer.

We read in Sahih al Bukhari Volume 1, Book 12, Number 803, Chapter 'Characteristics of Prayer'

Narrated Ibn 'Abbas:
I used to recognize the completion of the prayer of the Prophet by hearing Takbir.

We deem this being the same Takbeer that is recited by the Shi'a at the end of Salat and this act is verified by the Sunnah. Sunni tradition is that the Imam of Prayers turns right and left and pays Salam in a loud voice so that in can be heard by those in the end rows. In Shi'a Fiqh the Imam of the prayer pays Salam in Tashahud and then loudly recites Takbeer thrice and the followers understand that the prayer has ended.

We will now discuss that why do not the Shi'as turn to their sides while paying "Salam". To support our stance there is a tradition from Sunan Abu Daud in which Holy Prophet (s) holds Abdullah ibn e Mas'ud's hands and teaches him the recitation of Tashahud.

We read in Sunan Abu Daud – Chapter Prayer (Kitab Al-Salat): Details of Commencing Prayer Book 3, Number 0965:

Narrated Abdullah ibn Mas'ud:
Alqamah said that Abdullah ibn Mas'ud caught hold of his hand saying that the Apostle of Allah (peace_be_upon_him) caught hold of his (Ibn Mas'ud's) hand and taught him the tashahhud during prayer.

He then narrated the (well known) tradition (of tashahhud). This version adds: When you say this or finish this, then you have completed your prayer. If you want to stand up, then stand, and if you want to remain sitting, then remain sitting.

In the Urdu translation of this tradition, in Sunan Abu Daud, Maulana Waheed uz-Zaman writes in the footnote:

"From this tradition it is evident that the word Salam is not obligatory as it is said by Abu Hanifa."
Sunan Abu Daud, volume 1, page 403, chapter of Tashahud, tradition # 957, translated by Maulana Waheed uz-Zaman, published by No'mani book store, Lahore.

A similar tradition can be located in Sahih Tirmidhi as well that at the conclusion of Salat, before paying Salam if an act is performed to indicate that the person is no longer offering prayers, the prayer is valid.
Sahih Tirmidhi, volume 1, page 181.

Allama Abdul Rehman al-Jazeeri in his research book of jurisprudence, after quoting the above mentioned tradition of Holy Prophet (s) teaching Abdullah ibne Mas'ud the recitation of Tashahud, writes:

"Once you have said this (Tashahud) the prayer is complete, now it is up to you whether you stand up or you keep sitting. Hence Holy Prophet (s) has not ordered the recitation of the word "al-Salam" in order to complete the prayers. "
Al-Fiqa al-AlMazahib al-Arba'a, volume 1, page 375-376, translated by Manzoor Ahsan Abbasi, published by Charity (Aoqaaf) department, Lahore

Since the Holy Prophet (s) has not ordered the recitation of the word al-Salam when conclusing prayers, therefore we would urge the Ahl'ul Sunnah to follow the Sunnah, or at least quit criticizing Shi'a.

9. The time for Prayers

The time for the breaking of fast in Ramadan, and for Maghrib prayers is the same, therefore for the breaking of fast Allah Almighty says:

"…and eat and drink until the white thread becometh distinct to you from the black thread of the dawn…"
Surah al-Baqarah, verse 187

The words of

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in relation to breaking of fast is clear, the word

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doesn't mean just reaching a boundary or limit, but it means to go inside it. As it has been said in Surah Bani Israel:

"Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque…"
Surah al-Israa', verse 1

Now it doesn't mean that Holy Prophet's (s) journey was limited to the outer premsis of al Aqsa, obviously it means he also went inside the Mosque.

Likewise, Allah (swt)'s order about the breaking of fast mentions night, means that the time for Maghrib prayers will be when the night starts to prevail.

Allah (swt) says:

"And the day when it revealeth him, And the night when it enshroudeth him…"
Surah al-Shams, verse 3-4

The scholars have named the first part of night as "Shafaq" and the second part as "Ghasaq". Allah Almighty says:

"Oh, I swear by the afterglow of sunset, And by the night and all that it enshroudeth…"
Surah al-Inshiqaaq, verse 16-17

It clearly shows that **"Shafaq"** is the afterglow of night, and night is something that comes after that. It means that initially it is **"shafaq"** and one should wait for **"ghasaq"**, that is the night.

The Holy Qur'an says:

"Establish prayers after the decline of the sun till the darkness of the night and the morning recitation…"
Surah al-Israa, verse 78

Al-Munjid describes Ghasaq by saying that it is the dark part of the night. A Hadeeth can certainly clarify it more;

"The Holy Prophet (s) said "When the night mounts from the east and the day turns back to the west and the sun sets, then it is the time to break your fasts."
Tayseer al Bari fee Sharh Sahih al Bukhari, Book of Fast (Saum), volume 3, page 115.

Along the same line we find these traditions in the English translation of Saheeh Muslim under the Book of Saum.

'Umar (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: When the night approaches and the day retreats and the sun sinks down, then the observer of the fast should break it. Ibn Numair made no mention of the word "then".
Sahih Muslim Book 006, Number 2421

We also read:
'Abdullah b. Abi Aufa reported: We were with the Messenger of Allah (may peace be upon him) on a journey during the month of Ramadan. When the sun had sunk he said: So and so, get down (from your ride) and prepare the meal of parched barley for us. He said: Messenger of Allah, still (there is light of) day. He (the Holy Prophet) said: Get down and prepare meal of parched barley for us. So he got down and prepared the meal of parched barley and offered him, and the apostle of Allah (may peace be upon him) drank that (liquid meal). He then told with the gesture of his hand that when the sun sank from that side and the night appeared from that side, then the observer of the fast should break it.
Sahih Muslim Book 006, Number 2422

Just look at how clear the word of the Prophet (s) are, the fast is broken when the sunset disappears and is replaced by night you break your fast, as is the same with Salat.

Imam Ghazali states in Ahya ul-Uloom, volume 1, page 335, Edition Dar ul Isha'at, Lahore, that:

"…the time for Maghrib prayer is when the sun is concealed from one's vision. This concealment is meant to be in terms of going below the surface of the earth. In this case, one should wait till the darkness prevails over the horizon/sky"

10. Combining the Prayers

10.1 Prayer timings according to the Qur'an

Allah (swt) says in His glorious book:

"Establish regular prayers at the Sun's decline till the darkness of the night, and the recital of the Quran in the morning prayer; for the recital of the dawn is Witnessed."
Qur'an 17:78

Prayers times from the Qur'an are three, not five.

1. Sun's Decline
2. Darkness of the Night
3. The Morning Prayer.

Imam Fakhruddin Razi, the famous Sunni commentator on the Qur'an, wrote regarding the verse quoted (Chapter 17, Verse 78):

"If we interpret the darkness (ghasaq) as being the time when darkness first appears then the term ghasaq refers to the beginning of Maghrib. On this basis, three timings are mentioned in the verse: 'the time of noon, the time of the beginning of Maghrib and the time of Fajr'. This requires that noon be the time of Zuhr and `Asr, this time is shared between these two prayers. The time of the beginning of Maghrib is the time for Maghrib and 'Isha' so this time is also shared between these two prayers. This requires allowing the combining between Zuhr and `Asr and between Maghrib and 'Isha' at all times. However, there is proof to indicate that combining whilst at home without any excuse is not allowed. This leads to the view that the combining be allowed when travelling or when there is rain etc."
Fakhruddin Razi, al-Tafseer al-Kabir, Volume 5, page 428

Whilst we shall inshallah refute Razi's comments on combining prayers separately what we do so is the times of the obligatory prayers are only three: 1) The time of the two obligatory prayers, Zuhr (noon) and `Asr (afternoon), which is shared between the two. 2) The time of the two obligatory prayers Maghrib (dusk) and 'Isha' (night) which is also shared between the two. 3) The time for the Fajr (morning) prayer which is specific to it.

We offer the Zuhr and Asr prayers and then Maghrib and Isha prayers at a time. We do not act this way as per our own judgement, in fact this is done in the light of Holy Prophet's (s) Sunnah.
It is reported in Sahih Bukhari that Hadhrath Ibn e Abbas said:

"I offered eight rakahs (Zuhr and Asr) and seven Rakahs (Maghrib and Isha) at a time with Holy Prophet (s) (with no non-obligatory prayers in between.)" Umru says that he said to Abul Shaqa: "I think Holy Prophet (s) offered Zuhr a bit late and Asr a little earlier, and Isha a little earlier Maghrib a bit late, Abul Shaqa replied that he felt the same thing."

We read in Sahih Bukhari Volume 1, Book 10, Number 537, Chapter Times of the Prayers:

Narrated Ibn 'Abbas:
the Messenger of Allah (may peace be upon him) observed in Medina seven (rak'ahs) and eight (rak'ahs), i. e. (combined) the noon (Zuhr) and afternoon (`Asr)

prayers (eight rak'ahs) and the dusk (Maghrib) and night ('Isha') prayers (seven rak'ahs).

While commenting on this tradition, on the same page of Tayseer al-Bari, Allamah Waheed uz Zaman says:

"The tradition is quite clear that two prayers can be offered at a time. A second tradition tells us about an incident in Madina when neither there was any fear nor any compulsion. It has already been mentioned above that Ahl e Hadeeth consider it permissible, and in the books of Imamia there are many traditions from Imams of Hadeeth in the chapter of joining [prayers] and there is no reason for these traditions being incorrect"
Tayseer al Bari Sharh Sahih Bukhari, Volume 2, Book of Tahajjud, page 187, published by Taj Company Limited, Karachi

We also read in Sahih al Bukhari Volume 1, Book 10, Number 518:

Narrated Ibn 'Abbas:
"The Prophet prayed eight Rakat for the Zuhr and 'Asr, and seven for the Maghrib and 'Isha prayers in Medina." Aiyub said, "Perhaps those were rainy nights." Anas said, "May be."

In the Urdu commentary Tayseer al-Bari Sharh Sahih Bukhari, while commenting on the last phrase of Jabir where he guessed that it could have been a rainy night, Allamah Waheed uz-Zaman writes:

"Jabir's words are based on probability, its falsehood has been proven by Sahih Muslim's tradition which states that neither was it rainy nor did any fear exist."

Maulana Waheed uz-Zaman further writes:

"Ibn e Abbas in another tradition says that Holy Prophet (s) did that in order to save his Ummah from any sort of difficulty."
Tayseer al-Bari Sharh Sahih Bukhari, Volume 1, page 370, Book of Prayer times, published by Taj Company Limited.

In this connection Sunni traditions also eliminate any suggestion that the combination may have been on account of adverse weather conditions:

The Prophet (s) prayed in Madinah, while residing there, not travelling, seven and eight (this is an indication to the seven Raka't of Maghrib and 'Isha' combined, and the eight Raka't of Zuhr and `Asr combined).
Ahmad ibn Hanbal, al-Musnad, Volume 1, page 221

"The Prophet (s) prayed Zuhr and `Asr in combination and Maghrib and 'Isha' in combination without a reason for fear or travel."
Malik ibn Anas, al-Muwatta', Volume 1, page 161

Now let us have a look at a tradition from Sahih Muslim:

Ibn 'Abbas reported that the Messenger of Allah (s) combined the noon prayer with the afternoon prayer and the sunset prayer with the 'Isha' prayer in Medina without being in a state of danger or rainfall. And in the hadith transmitted by Waki' (the words are): "I said to Ibn 'Abbas: What prompted him to do that? He said: So that his (Prophet's) Ummah should not be put to (unnecessary) hardship."

We have relied on this tradition from the following Sunni sources:

1. Sahih Muslim (English translation), Kitab al-Salat, Book 4, Chapter 100 Combination of prayers when one is resident, hadith no. 1520;
2. Jami al-Tirmidhi, volume 1, page 109, translated by Badee' uz-Zaman, published by No'mani book store, Urdu bazaar Lahore.
3. Sunan Abi Daud, volume 1, page 490, Chapter: 'Combining of Salat', translated by Maulana Waheed uz-Zaman

In his commentary of this tradition, Zaman states:

There are two types of combination of prayers, Jama' e Taqdeem and Jama' e Takheer, the earlier one means to offer Asr at the time of Zuhr and Isha at the time of Maghrib, and the later type is to offer Zuhr at the time of Asr and Maghrib at the time of Isha, both the types are proven to be valid from Prophetic Sunnah.
Sunan Abu Daud, volume 1, page 490, translated by Maulana Waheed uz-Zaman, published in Lahore

Maulana Waheed uz-Zaman concludes the discussion on the same page by stating:

"The arguments against combining the prayers are weak, whilst those permitting it are strong."
Sunan Abu Daud, volume 1, page 490, translated by Maulana Waheed uz-Zaman, published in Lahore

10.2 Offering two prayers with a single Call (Adhan)

When it is established that combined prayers is not an innovation, infact it is the Sunnah of the Holy Prophet (s) to save his Ummah from any hardships, we are permitted to utilise this luxury. Naturally the next objection is that the Shi'a Call for Prayer (Adhan) only three times, they should know that since the Prophetic Sunnah allows worshippers to gather inside the mosque for Zuhr or Maghrib Prayers, then the second call for the Asr or Isha prayer is given inside the mosque without the loudspeaker and then the prayers are offered. The same method has also been quoted by the Sunni scholars.

Allamah Abdul Rehman al-Jazeeri writes:

"The correct method to gather people for prayer is to call for the Maghrib prayers in a usual loud voice, and then after the call, time required for three Rakahs to be offered shall be delayed. Then the Maghrib prayers should be offered and then it is desirable to give call for Isha Prayers inside the mosque, the call should not be given from the minaret so that it may not give the impression that the time is for the usual Isha prayers, that is why the call should be given in a low voice and then the Isha prayers may be offered."
Al-Fiqa al-AlMazahib al-Arba'a, volume 1, page 781, translated by Manzoor Ahmed Abbas, published by Ulema Academy, Charity department Punjab

If the Ahl'ul Sunnah investigate this matter, the attacks on the Shi'a will erode naturally.

11. The Funeral Prayer

11.1 Rasulullah (s) used to recite five to seven Takbeers in Funeral prayers

We shall rely on the following esteemed Sunni works to substantiate our claim:

1. Fath ul-Qadeer Sharh Hidaya, volume 2, page 86, Book of Janaza.
2. Fath ul-Bari Fee Sharh Bukhari, volume 3, page 202, Book of Janaza.
3. Sharh Muslim, by Nawawi volume 1, page 310.
4. Sunan ibn e Majah, page 109, Book of Janaza.
5. Sahih Muslim Book 004, Number 2089
6. Mishkaat Shareef, page 131, Chapter Al-Mushi bil Janaza.
7. Sunan Nisai volume 4, page 65, Ba Adad al-Takbeer Al al-Janaza.
8. Sunan Abi Daud, volume 3, page 210, Book of Janaza.
9. Nayl al-Autar, volume 4, page 6, chapter Number of Takbeers in Janaza.

We read in Sahih Muslim:

It is narrated on the authority of 'Abd al-Rahman b. Abu Laila that Zaid used to recite four takbirs on our funerals and he recited five takbirs on one funeral. I asked him the reason (for this variation), to which he replied: The Messenger of Allah (may peace be upon him) recited thus.

Comment

Since Umar bin Khattab had forced the people to recite four Takbeers, Zaid did likewise, but the Sunnah of Prophet (s) was to recite five, which is why he recited five Takbeers on one occasion. The followers of the Prophet (s) used to recite five Takbeers, whereas the disciples of Umar bin Khattab stuck to four.

11.2 The Sahabi Hudhayfa's testimony that the Holy Prophet (s) used to recite five Takbeers

We will rely on the following Sunni works to prove our claim:

1. Sunan al-Darqutni, page 191, Al-Janaza.
2. Nayl al-Autaar, volume 4, page 68, al-Janaza.
3. Fath al-Qadeer
4. Sharh Hidaya, page 86.

Sunan Darqutni's statement:

"Eesa narrates that he offered prayers behind Hudhayfa Yamani who recited five Takbeers and said "I did not recite this by mistake; I recited five in the manner that the Holy Prophet (s) would do."

Fath al-Qadeer:

"The Holy Prophet (s) used to recite seven Takbeers for the companions of Badr and five for Banu Hashim."

Comment

The Sunnah of Holy Prophet (s) is the recitation of five Takbeers in funeral prayers although Umar bin Khattab had forced to recite four. We Shi'as adopt the Sunnah of Prophet (s) and leave Umar bin Khattab.

11.3 Hadhrath Ali (as) recited five Takbeers in funeral prayers

This is evidenced from the following esteemed Sunni works:

1. Fath ul-Bari Sharh Bukhari, volume 3, page 202.
2. Zaad ul-Ma'aad, volume 1, page 163, by Ibn Qayim.
3. Nayl al-Autaar, volume 4, page 96, Book of Janaza.
4. Sunan al-Darqutni, page 191.

Sunan Darqutni's statement:

"Ali bin Abi Talib used to recite six Takbeers for the companions of Badr and five for other companions."

Note:

That is why the followers of Ali (as) recite 5 Takbeers and the followers of Umar recite four.

11.4 Banu Hashim recited five Takbeers for the Holy Prophet (s)

Hadhrath Abbas said to Hadhrath Ali (as): "I had heard the Prophet (s) saying that the graves of the Prophets are their bed-places" then Hadhrath Abbas and Hadhrath Ali (as) offered funeral prayers standing in a single line and Hadhrath Abbas recited five Takbeers for the Prophet (s).
Kanz ul-Ummal, volume 4, page 57, Kitab al-Shumail.

Comment

Holy Prophet (s) recited five Takbeers while offering the funeral prayers of Banu Hashim and the later too recited five Takbeers in the funeral prayers of Prophet (s), Hadhrath Ali (as) too recited five Takbeers in the funeral prayers of the companions of the Prophet (s). It is not known that why Umar bin Khattab always acted as a Mule when it came to Prophet (s) or Banu Hashim. He forced the people to go against Holy Prophet (s) and recite four Takbeers, but we,

Shi'as are the followers of Prophet (s) and we recite five Takbeers, the followers of Muawiya may act like Umar, we are honored by following the Sunnah of Prophet (s) whereas they may stick to Umar's novelties.

11.5 Forcing the companions for the recitation of four Takbeers was the Umar bin Khattab

This can be proven from the following esteemed Sunni works:

1. Fath al-Qadeer Sharh Hidaya, volume 3, page 86
2. Fath al-Bari, Volume 3, page 202, chapter of Jinazah.
3. Nayl al-Autaar, volume 4, page 66, Book of Janaza.
4. Kanz ul-Ummal, volume 8, page 113, chapter of Janaza.
5. Tareekh e Khulfaa, page 216, Dhikr e Awaliat e Umar, published by Madina publishing Company Karachi.

Allamah Suyuti in the chapter 'Awaliat e Umar' i.e things started by Umer counts the following at No. 9:

"He ordered to recite four Takbeers in funeral prayers"
Tarikh Khulfa (Urdu) page 216 (Madina publishing Co. Karachi)

Fath al-Qadeer's statement:

"Imam Abu Hanifa said that the people used to recite six, five or four Takbeers in funeral prayers while Holy Prophet (s) departed, the same way prevailed during the reign on Abu Bakr, but suddenly Umar forced everyone to recite four Takbeers."

NOTE:

Hence it is proved that it is one of the innovations made by Umar.

11.6 Conflict between Abu Hanifa and Umar bin Khattab regarding the raising of hands during the funeral prayers

We shall rely on the following esteemed Sunni works:

1.
2. Kanz al-U'mmal, Volume 4, page 57.
3. Meezan ul-Kubra, volume 1, page 224, Abdul Wahab Sherani
4. Rehmat ul-Ummah fi Ikhtilaf al-Aima, page

In Kanz al-U'maal we read that:

Umar bin Khattab used to raise hands with every Takbeer while offering funeral prayers and Eid prayers, whereas ibn e Na'bud al-Rehman Damishqi Uthmani stated that Imam Abu Hanifa issued a Fatwa that hands should be raised only for the first

Takbeer.

Imam Abu Hanifa believes that one should raise hands while reciting the first Takbeer; we leave it to the followers of Mu'awiya to decide whether Abu Hanifa was right or Umar bin Khattab.

11.7 Ahl'ul Sunnah's admission that five Takbeers do not negate the Funeral Prayer

1. Al-Mirqaat Sharh Mishkaat, volume 4, page 47, Book of Janaza.
2. Meezan ul-Kubra, volume 1, page 134, Book of Janaza.
3. Rehmat ul-Ummah fi Ikhtilaf al-Aima, page 84.

Mirqaat:

Mullah Ali Qari of Hanafi sect has said that if someone recites five Takbeers in funeral prayers, the prayer is absolutely correct.

Meezan al-Kubra:

If more than four Takbeers are recited in funeral prayers the prayer is not void.

This means that recitation of five Takbeers in Janaza is permissible even in Sunni sect.

11.8 A vast array of Sunni Fatwas on Takbeers in funeral prayers

Here, we shall cite the following esteemed Sunni works:

1. Fath ul-Bari Sharh Bukhari, volume 3, page 202.
2. Meezan al-Kubra, volume 1, page 224.
3. Rehmat ul-Ummah fi Ikhtilaf al Aima, volume 1, page 86.

Fath ul-Bari:

The narrator says that he offered prayers behind Ibn e Abbas who recited three Takbeers in the funeral prayers.

11.9 Recitation of seventy Takbeers in the funeral prayer of Hadhrath Hamza [ra]

We read in Ahl'ul Sunnah's authority work Usd ul-Ghaba, Volume 2, page 54, under the Chapter Dhikr Hamza:

"The Holy Prophet (s) offered Hadhrath Hamza's funeral prayers with seventy Takbeers."

Comment

Sunni works assert that the title of Syed ul-Shuhadda has also been used for Hadhrath Hamza. The Holy Prophet (s) recited seventy Takbeers in the funeral prayers of Hadhrath Hamza. Seventy is a digit which not divisible by four but it can be divided by five, it means that once Holy Prophet (s) offered funeral prayer for Hadhrath Hamza alone he then offered funeral prayers for Hadhrath Hamza along with each of the other martyrs. This is only possible if the Holy Prophet (s) recited five Takbeers in each of the prayers. If four Takbeers are recited that would never combine to make seventy because seventy is not divisible by four. The Quranic verse which says *"if you plead for their forgiveness seventy times"* indicates that if funeral prayers are offered they may exceed seventy Takbeers and if special forgiveness prayers are offered they can exceed seventy. This strong evidence is confirming that the number of Takbeers in funeral prayers is five.

In brief, the funeral prayers of the Prophets, the Pious and the martyrs were offered with 5 Takbeers and the same is practiced by the Shi'a sect.

12. Prostrating on Turbah

12.1 Praying on the earth

As Shi'a we believe that the most perfect method of prostration is to place one's head upon the earth, since this is lowest point that one can place onself when remembering Allah (swt). Prostrating itself is a gesture of humiliation and insignificance before the Almighty, and if it is done on dirt, it will have more effect than, say, prostrating on carpets. In Ahl'ul Sunnah's authority work Targhib wal-Tarhib, Vol 1 page 581 we read:

"The Messenger of Allah (pbuh&hf) said: Make your faces dusty, and cover your noses with dust."

The Prophet (s) explained the reasons for prostrating on soil in the most beautiful manner. In Kanz ul Ummal we see the hadith that beautifully ORDERS (during sujood) the Masah (rubbing of forehead) on EARTH/SOIL and its reasoning:

We read in Kanz al Ummal Volume 7 Hadeeth Number 19778:

"Rub yourself by earth because its pity/mercy for you, pity/mercy just like the kind mother have mercy for her childern, verily you have been created from it, it is your livelihood (food) and to it you will be buried after death"
Online Kanz ul Ummal, Volume 7 Hadith 19778 - (Cached)

Similarly When Imam Ja'far al-Sadiq (as) was asked about the philosophy behind prostrating on the earth, he said:

"Because prostration is surrendering and humiliation to the Almighty. Therefore, it shouldn't be on what is worn and eaten because people are slaves of what they eat and wear, and prostration is worshipping of Allah, so one should not put his forehead during prostration on that which is worshipped by the people (food and clothing) and that which conceits people."
Wasa'il al-Shi'ah, Vol 3 page 591

The people closest to the Holy Prophet (s) and his Ahlalbayt (as) were very firm in their practice of prostrating on the earth and, in doing so, were following the tradition of their grandfather, the Messenger of Allah (s).

Imam Ja'far al-Sadiq said: "Prostration is not permitted except on the earth and whatever grows from it except on those things that are eaten or on cotton."
When he (Imam Ja'far as Sadiq a.s) was asked whether having one's turban touch the earth instead of the forehead was acceptable, he replied that this was not sufficeint unless the forehead actually touched the earth.
Wasa'il al-Shi'ah, Volume 3 page 592

12.2 The Prophet (s) said it was compulsary to prostrate on soil

There are many Prophetic traditions that clearly prove that he (s) also prostrated on earth and ordered his Sahaba to do likewise.

We read in Sunan Abu Dawud, Urdu Edition, page 381, 376:

"The Prophet (s) had the sign of Mud on his forehead and Nose, due to prostration on Mud"

All of the below traditions have been taken from Volume 7 of Kanz ul Ummal from the section on sujood laws/hadiths:

We read in Kanz ul Ummal, Vol 7 Tradition No. 19804

"From Umm Attiya it is narrated that the Salat of one who does not place his nose right on the EARTH is not accepted"

We should also point out that Ali Muttaqi al-Hindi raises no objection to this tradition in Kanz ul Ummal.

We also read:

Ibn Attiya narrates "Verily God does not accept the Salat of One who does not put his Nose right on the EARTH/SOIL".
Kanz ul Ummal, Volume 7 Hadith 19775

This is second Hadith by Ibn Attiyah (from two different soures as can be seen in prefixes by Al Muttaqi Hindi in Kanz ul Ummal). The first one was mentioned a little above (i.e Tradition No.19804). Both Traditions insist on the Nose to be put RIGHT ON EARTH while the earlier one also stresses this with the word RUB (Masah) of NOSE on the EARTH. Again there is no objection with either of these traditions otherwise Muttaqi Hindi would have quoted as he does with analysis of other hadiths throughout Kanz ul Ummal.

We can see clearly its not a few but a large number of traditions from Ahl ul Sunnah which prove our position of Prostrating on Earth and Masah (Rubbing) of Face parts on it with Tawatur.

In another hadith, again the concept of praying on EARTH/SOIL is mentioned by Al Daylami who narrates from Abdullah ibn Masood, the Sahabi that:

"Verily Allah does not consider/look at the Salat of a person who does not touch his palms on the EARTH/SOIL."
Online Kanz al Ummal, Vol 7. Tradition No. 19801 - (Cached)

"Bow/Prostrate your Face on EARTH/SOIL Towards Allah"
Kanz ul Ummal Vo.7 Tradition No. 19809

And a similar (though mursal) tradition has been narrated by Abdul Razzaq from Khalid:

"O Suhaib, Bow/Prostrate your Face on EARTH/SOIL Towards Allah"
Kanz ul Ummal Vo.7 Tradition No. 19810

None of these above traditions has been shown to have any problem by anyone in Kanz ul Ummal in terms of authenticity of content or narrators.

12.3 Ibn Abbas issued a Fatwa that failing to prostrate on earth made one's Salat invalid

Furthermore, we read the fatwa of Sahabi Abdullah Ibn Abbas:

"Abdullah Ibn Abbas said: He who doesnt put his nose with his forehead on the Earth/Soil when doing Sajdah (Prostration), his Salat is invalid"

We have taken this from the following Sunni sources

1. Kanz ul Ummal Vol 7, Page 464 (No. 19802)
2. Al Mu'jam al Awsat by Tabarani Vol3, Page 139 (No. 4111)

Al Muttaqi in his Kanz Al Ummal took the above narration from Tabarani which is proven due to the usage of the siglum "Taa Baa" i.e. Tabarani. Immediately after the Hadeeth, the author seeks to allay Sunni fears by stating

"there is Ikhtilaaf on some of the narrators because of their Tashayyi" (Shia leaning or Beliefs).

In response to this we will point out that this is an opinion of Haythami (as quoted from his book Majma al Zawaid). What is interestring is the fact that despite seeking to question it, he then goes on to say

"And its Rijal are most authentic (Mo'thiqoon)".

Haythami does not declare that ALL Sunni scholars believe / consider the chain of narrations in this hadith to be weak on account of Shi'a leaning of certain narrators, rather he clearly says there is 'difference of opinion' amongst the scholars and only 'some of them allege' that the narrators were Shi'a. On these grounds, the narartion cannot be rejected nor can this opinon be held as the consensus of truthful Ahl ul Sunnah scholars especially when we know how divided they are and have historically issued Fatwas against one another's positions / opinions and madhab adherence.

We would also like to point out that the above opinion is also not supported or endorsed by Al Muttaqi al Hindi (i.e accusing some narrators of this hadith o fbeing Shi'a) otherwise he would have said so or quoted other sources for giving strength to refute this. Rather he chose to give Haythami's ruling to consolidate his position that this tradition is with a sanad that is thiqah.

12.4 Praying on Turbah

Shi'as normally place a Turbah (Sajdagaah in Urdu) made of clay to prostrate on while offering prayers and this act is proven from the Holy Prophet's Sunnah, there are numerous traditions in the Hadeeth books of Ahl e Sunnah that Holy Prophet (s) used to place a Sajdagaah to prostrate on. We believe that the most humble act is to prostrate on Allah (swt)'s earth, rather than man made cloth. In this regards we find these traditions. The word used in the traditions is 'Khumrah' which has been translated as 'Sajdagaah' by the Sunni Scholars.

12.5 Allah's Apostle used to pray on a Khumra

Allamah Waheed uz-Zaman while commenting on this tradition states in his esteemed commentary on Sahih al Bukhari:

"All the jurists unanimously agree that it is permissible to prostrate on Sajdagaah, but Umer bin Abdul Aziz says that he used to prostrate on the mud which was supposed to be brought for him, and Ibn e Abi Shaybah narrates from Urwah that he considered prostrating on anything else other the Sajdagaah as undesirable."
Tayseer al-Bari Sharh Sahih Bukhari, Volume 1, page 275, published by Taj Company Limited.

Imam Bukhari and Imam Abu Daud have both maintained whole chapters on prostration on clay.
1. Tayseer al-Bari Sharh Bukhari, Volume 1, page 276.

2. Sunan Abi Daud, volume 1, page 291, translated by Maulana Waheed uz-Zaman.

The prostration of Holy Prophet (s) on clay is such a famous act that most of the narrators have mentioned it in their Hadeeth books.

According to Imam Shaukani, a famous Sunni scholar, more than ten Companions of the Prophet (s) have narrated traditions mentioning his prostration on a Khumrah. And he lists all the Sunni sources recording these traditions which include Sahih Muslim, Sahih al-Tirmidhi, Sunan Abu Dawud, Sunan al-Nasa'i and many others.
Nayl al-Autaar, Chapter of Prostration on the Khumrah, volume 2, page 128

In Sahih Tirmidhi, Hadhrath Abbas narrates that the Holy Prophet (s) prostrated on Sajdagaah.
Sahih Tirmidhi, volume 1, page 156, translated by Badee' uz Zaman, published in Lahore

It is on the basis of these traditions that Medina born Imam Malik said:

"Other then the earth, to prostrate on anything else or botanic herbs or plants is undesirable."
Urdu translation of Al-Muhalla, volume 3, page 115, by Imam Ibn e Hazm Andalasi, published in Lahore

12.6 Meaning of Khumrah

The Traditions that report about Holy Prophet's (s) prostration spot usually state:
"The Holy Prophet (s) used to prostrate on Khumrah."

Sunni scholars have defined the term Khumrah as follows:

Dr Mushin Khan in his English translation of Sahih al Bukhari vol. 1, book 8, no. 376 states in paranthesis)] defines Khumrah as:

"A small mat sufficient just for the face and the hands while prostrating during prayers."

Ibn Athir in his Jami al-'Usul has written:

"Khumra is [like that] upon which the Shi'ah of our time perform their prostrations."
Ibn al-'Athir, Jami' al-Usul, (Cairo, 1969), vol. 5, p. 467

Maulana Waheed Uz Zaman Khan Hyderabadi in "Lughaat Al-hadeeth" said:

"Khumra is the small piece of mat (made of palm leaves), or made up of date-palm leaves on which one can only place his head during each prostration." A little further he writes that Ibn al-Aseer had said in Jame' Al Usool, "Khumrah is a prostration spot on which Shiites used to prostrate in our times....Although in our religion it is permissible on a cloth but it's better to prostrate on soil or mat (palm leaves)."
Lughaat ul Hadeeth, volume 1, Book: Letter khay, page 133, published by Meer Mohammad Kutb Khana, Aaram Bagh, Karachi

12.7 Allamah Waheed uz Zaman's personal practice of prostration on Khumrah and deeming it Sunnah

On the same page while concluding his discussions on using something to prostrate on Maulana Waheed Uz Zaman writes:

"I say that from this tradition, keeping something to prostrate on is lawful and it is incorrect for people to label those who do this as apostates. In accordance with this tradition, I sometimes keep a feather made of palm leaves to prostrate on and I do not care about the taunting and criticism of ignorant people. We should only be concerned with the traditions of the Holy Prophet (s), even if someone labels us as apostates."
Lughaat ul Hadeeth, Volume 1, Book:Letter 'Khay', page 133, published by Meer Mohammad Kutb Khana, Aaram Bagh, Karachi

At another place he writes:

"I often my lay my mat on the floor of the mosque that has cloth spread on it. Some of the people of Ahl'ul Sunnah condemn me unnecessarily for this. They do not understand that we should offer the prayers in a way which is right according to all. This is more cautionary. It is also reported that the Holy Prophet (s), offered prayers on cloth but obligatory prayers cannot be offered on cloth." The Sahaba report that the Holy Prophet (s) used to prostrate on soil or mat (palm leaves)."
Lughaat ul Hadeeth Volume 1, page 113, Book: Letter Bai, published by Meer Mohammad Kutb Khana, Aaram Bagh, Karachi

12.8 The earth was made a place of worship for Rasulullah (s)

We read this tradition in Saheeh al Bukharee, Book on Making Ablutions with Sand or Earth, hadith Volume 1, Book 7, Number 331:

Narrated Jabir bin 'Abdullah:
The Prophet said, "I have been given five things which were not givento any one else before me.
1. Allah made me victorious by awe, (by His frightening my enemies)for a distance of one month's journey.
2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum, therefore anyone of myfollowers can pray wherever the time of a prayer is due.
3. The booty has been made Halal (lawful) for me yet it was not lawfulfor anyone else before me.
4. I have been given the right of intercession (on the Day of Resurrection).
5. Every Prophet used to be sent to his nation only but I have been sent to all mankind.

This narration very clearly says that the earth (the dust and the stones) is the place of prostration. The history of Islam and the Holy Prophet Muhammad (pbuh&hf) shows that his mosque in Madinah was furnished only with dust although numerous types of rugs and furnishings existed at that time. Because this mosque did not have a carpet or any other type of covering on the floor, when it rained, the floor of the mosque would turn into mud. Still, the Muslims prostrated on the mud and did not put any carpets or rugs down.

We read in Saheeh al Bukharee Volume 1, Book 11, Number 638:

Narrated Abu Sa'id Al-Khudri:
A cloud came and it rained till the roof started leaking and in thosedays the roof used to be of the branches of date-palms. Iqama was pronounced and I saw Allah's Apostles prostrating in water and mud and even I saw the mark of mud on his forehead.

Imam Bukhari narrates that the Holy Prophet (pbuh&hf), when he used to do the prayers in his

own room, would pray on "khumra" (a solid piece of dirt or a piece of straw.

We read in Saheeh al Bukharee Volume 1, Book 6, Number 329:

Narrated Maimuna:
(the wife of the Prophet) During my menses, I never prayed, but used to sit on the mat beside the mosque of Allah's Apostle. He used to offer the prayer on his sheet and in prostration some of his clothes used to touch me."

12.9 The Prophet (s) told his Sahaba not to prostrate on cloth and remove turbans so that forehead touch the ground

Prostration is the way to thank the blessings of Allah [swt] he bestowed on us and the best way is to prostrate on earth/soil. That is the reason Holy Prophet [s] used to aske Sahabah to remove any kind of cloth between the head and the soil so that all the aspects of Sujud shall be completed. There are many Hadeeths according to which Prophet (s) forbade prostrating on cloth (or with turbans) and never did he himself do such a thing.

We read in Hadith books:

“When the Prophet would prostrate he would lift his Amamah (turban) from his forehead”
1. Al Tabaqat al Kubra by Ibn Sa'ad Vol 1 P.352
2. Kanz ul Ummal Vol.7, P.49 (No.17896)

Along the same line we read that Holy Prophet [s] asked a Sahabi to remove his turban during prostration.

رَسُولَ اللَّهِ رَأَى رَجُلاً يَسْجُدُ بِجَنْبِهِ ، وَقَدْ أَعْتَمَ أَنَّ
جَبْهَتِهِ ، فَحَسَرَ رَسُولُ اللَّهِ عَنْ جَبْهَتِهِ عَلَى.

“The Apostle of Allah [s] saw a man prostrate next to Him and his (man’s) forehead was covered, so the Apostle of Allah [s] uncovered his (man’s) forehead”

1. Sunan al Kubrah by Al Bayhaqi Volume 2 page 151 (No. 2659)
2. Online Al Isabah by Ibn Hajar al Asqallani Vol. 3, P. 465 (No. 4138) - (Cached)
3. Usd ul Ghaaba by Ibn al Atheer Volume 3 Page 9

12.10 Sa'id Ibn Al Mussayab stated that praying on cloth was Bida’h

Imam of Ahle Sunnah, Jusrit of all Jurists and the most superior among all Tabaeen Saeed bin al Mussayyib had the following views about praying on carpet/cloth. Ibn Sa`ad records from Qatadah:

قتادة قال سألت سعيد بن المسيب عن أخبرنا
محدث الصلاة على الطنفسة فقال

"I asked Sa'id Ibn Al Mussayyib about praying on carpets. He said 'It is something new'."
Online Tabaqat al Kubra by Ibn Sa`ad, Vol 5 - (Cached)

In the Urdu version of Tabaqat al Kubra we read:

"Narrated from Qatadah that when Sa'id Ibn Al Mussayyib was asked about praying on cloth, He said: 'It is Bidah'."
Tabaqat Ibn Sa`ad (Urdu), Vol 3 Part 5 page 160 (published by Daarul Ishaat Karachi)

12.11 Sahabi Abdullah Ibn Masud never prostrated other than on soil

Those ignorant Nasibis who call Shia innovators and deviated for keeping a Sagdagah with them for prostration during prayers shall read about the practice of a great Sahabi Abdullah Ibn Masud who never prared on anything other than soil. We read the testimony of another Sahabi Abu Ubaidah recorded by Al Haythami in his Majma' al-Zawa'id by, Volume 2 page 57:

"Abu Ubaidah narrates that the companion Ibn Mas'ud never prayed or prostrated except on the soil"
Online Majma' al-Zawa'id, Volume 2 Hadith 2272 - (Cached)

12.12 Prominent Tabi`e Masruq ibn al-Ajda' used to keep a brick with him for prostration

Masruq ibn al-Ajda a prominent tabi'i and a faithful jurist and a student of Sahabi 'Abdullah ibn Mas'ud made for himself a tablet and used it to prostrate on, taking it with him on his trips especially when he boarded ships. Ibn Sa'ad in his al-Tabaqat al-Kubra, Volume 6 page 53 records:

"Muhammad narrates that Masruq used to keep a raw brick with him and used to prostrate on in it during journey on boats"
Tabaqat Ibn Sa`ad (Urdu), Vol 3 page 493 published by Daarul Isha`at Karachi

This reference can also be read on the online version of Tabaqat al Kubra by Ibn Sa`d at
http://www.al-eman.com/Islamlib/viewchp.asp?BID=185&CID=73#s76 - (Cached)

12.13 Sahabi Jabir bin Abdullah would prostrate on pebbles although their being hot due to extreme heat

The enourous heat did not stop the famous companion of Holy Prophet [s] Jabir bin Abdullah from prostrating on hot pebbles. We read in the books of Hadeeth:

"Jabir Ibn Abdullah reported : We were praying with Messenger of Allah [s] at noon (dhuher prayer) so I held pebbles in my palm to make it cold then switch it to my other palm and when I prostrate I put them down for my forehead"

1. Sunan al-Nisa'i, Volume 2 page 204. (Online Link Hadith No. 1089) - (Cached)
2. Sunan al-Bayhaqi Volume 1 page 439

3. Musnad Ahmad ibn Hanbal, Volume 3 page 327. (Online Link) - (Cached)

12.14 Ibn Taymeeya's Fatwa that prayer on a mat is an innovation, and people should pray on earth

Imam of the Nasibis Ibn Taymeeya issued this edict in Majmoo Al Fatawa:

"….And it was asked from him about the Prostration on a Prayer Mat / carpet in the Mosque and Prayer (performing of Salat) on it: Is it an act of Innovation (Bid'ah) or Not?

So He replied positively:

Praise be to the Lord of the Worlds, as for the Salat on the prayer mats on which the Salat Performer prays, that is NOT from the Sunnah of the SALAF of Muhaajireen or Ansar and Nor from the Sunnah of Tabi'een after them; on whom is the blessing/favor of Allah on the promise of the Prophet Mohammad (pbuh&f) BUT INFACT all of these people PRAYED in the MOSQUE on SOIL. Not even One of them ever took a PRAYER MAT / SUJJADAH / Ja e Namaz / CARPET to pray on for their Salat. And it is narrated from Abdul Rahman ibn Mahdi:

When the CARPETS/SUJJADAH/PRAYER MATS/ Ja-e-Namaz (first) came to Madinah then Malik ordained (passed a hukm) about confiscating them (or forbade people from using them) and then it was said to him, that is Abdulrahman ibn Mahdi

So He said: And Truly Know! that verily the CARPET / PRAYER MAT / JAA E NAMAZ in OUR mosque is a BI'DAH (Innovation)

and (this is) in the Sahih (tradition) from Abi Sa'eed al Khudri in the Tradition of Eitikaaf al Nabi (s)"
Mujmoo al Fatawa by Ibn Taymeeya Volume 22 page163
Online Link:
http://arabic.islamicweb.com/Books/taimiya.asp?book=381&volume=22&page=163 - (Cached)

12.15 Muhaddith Shah Abul Aziz Dehalvi's views about prostratring on mud

Imam of Ahle Sunnah Muhaddith Shah Abdul Aziz Dehalwi offers following views regarding prostration on mund in his anti- Shia book:

"..The reply to this accusation is that when do the Ahle-Sunnah stay away from prostrating on clay? Infact the Sunnis even deem it permissible to prostrate on cloth and leather. It is in known narrations that before apostasy, Satan had not left any place in the heavens and the earth where he had not prostrated, but when it refused to prostrate in front of Adam [khaki] who was in the form of flesh, all his prostrations became unacceptable, so it is known that a person who only prostrates on mud, and does not prostrate on things that are made of mud and have changed shape, his/her situation will be the same that is of Satan."
Tohfa Athna Ashriya (Urdu), pages 97-98, published in Karachi.

13. Conclusion

Alhamdulillah it is proven from the Holy Quran and the renowned books of our opponents that Shia Salat is in complete conformance with the instructions of Allah [swt] and the practice of the Prophet of Islam [pbuh&hf], and those who accuse Shia, are themselves drowned in the quicksand of blindness, fanaticism and novelties. Other than that it is also proven that on an issue as important and as frequent as Salat, our opponents are stuck to acts that negate their title of Ahl-al-Sunnah and highlight them as Ahl al-Biddah. Not only that but also more confusing is the fact that all the schools of Ahl al-Sunnah are divided in the matters of Salat and contradict each other a great deal, still when it comes to their own differences, they close their eyes like pigeons and think that reality would change, but start accusing us for nothing even in a state when their own books certify the Salat of Shia.

There is a gracious advice to our opponents that first they should decide that what is the correct method of prayer, and who from amongst the Hanafis, Shafe'is, Malikis, Hanbalis, and AhleHadith perform the prayers in the correct manner. Once this matter is agreed upon among the Sunnis, only then they can claim any right of accusation on us, but when their mouths are shut against each other even in the presence of so much of differences amongst them, then they should also stitch their tongues when it comes to the School of Ahl ul-Bayt [as].

We claim and we have already proven that we are the true adherents of Sunnah of Prophet [saww] and the Holy Imams [as], and our opponents cannot prove their claim of following the Sunnah of Prophet [saww], but yes we do agree that they are the followers of the Biddahs of their Caliphs and the Ummayads.

Allahuma sale Ala Muhammad wa Aale Muhammad.

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